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The Princeton Seminary Bulletin

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Volume LII · May 1959 · Number 4

PRINCETON THEOLOGICAL SEMINARY

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JOHN ALEXANDER MACKAY

The Princeton Seminary Bulletin

Vol. LII MAY, 1959 Number 4

Donald Macleod, Editor Edward J. Jurji, Book Review Editor

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IN THIS ISSUE

It is appropriate that this issue of the *Bulletin* should focus upon the high career and distinguished service of our retiring president, John Alexander Mackay. To treat adequately the many facets of his life and work would require far greater space than this journal provides, but it is hoped that alumni, faculty, and students will find what is said in these pages to be an interesting memento in the years to come.

Five clergymen who have been associated with Dr. Mackay in their respective areas of specialization and interest have set down for us in writing their tributes to him as a seminary president, teacher and pastor, churchman, missionary statesman, and author. Each of these writers acknowledged the difficulty of capturing in words the dimensions of one of the truly great churchmen of this generation. Yet in putting down what they felt sincerely in their hearts they have spoken for us all.

Other articles in this issue include "Principles of Christian Education Administration—In Practice," by Dr. D. Campbell Wyckoff, Professor of Christian Education; a Meditation on the Lord's Supper, "The Gentle Understatement of Love," by Dr. Emile Cailliet, delivered in Miller Chapel, January 6, 1959; "Man as the Contemporary Theatre Sees Him," a lecture in *The Challenge to the Church* series, given by Professor E. Martin Browne of Union Theological Seminary, New York; and "Size Is Not Enough," an essay on the Holy Catholic Church, by Dr. Ernest T. Campbell, minister of the First Presbyterian Church, York, Penna.

D.M.

COMMENCEMENT

Sunday, June 7: 4:00 p.m.—Baccalaureate Service, and Sacrament of the Lord's Supper. Dr. Emilie Cailliet and Dr. John A. Mackay.

Monday, June 8: 4-5:30 p.m.—Reception at "Springdale."
6:00 p.m.—Testimonial Dinner in honor of Dr. and Mrs. Mackay, Campus Center

Tuesday, June 9: 10:30 a.m.—Commencement Exercises, The Chapel of Princeton University. Speaker—Dr. John Coventry Smith, Commission on Ecumenical Mission and Relations of the United Presbyterian Church, and Chairman of the Board of Japan Christian University.

JOHN ALEXANDER MACKAY, LITT.D., D.D., LL.D., L.H.D.

President of Princeton Theological Seminary, 1936-1959

As President

by Henry Snyder Gehman

As the notable administration of Dr. John Alexander Mackay is approaching its end, a certain professor, who happens to be the last member of the faculty appointed under the presidency of the late Dr. J. Ross Stevenson, is still lecturing on Old Testament. Perhaps this teacher represents on the campus the transition from the old order to the new. Be that as it may, there fell to his lot the pleasant, though difficult, responsibility of preparing an appreciation of the work of Dr. Mackay as president of Princeton Theological Seminary. The writer has assumed this assignment with a certain sense of inadequacy; yet at the same time he hopes that he can do justice to what has been entrusted to him. All of us, alumni, faculty, students, and friends, have made our silent observations and rejoiced in the marvelous development of Princeton Theological Seminary within the last quarter of a century. In 1955, when the author was in Brazil, he was always introduced in Presbyterian churches as representing the greatest Presbyterian theological seminary in the world. Two years later, in a Lutheran church in Buenos Aires he was presented to the congregation as coming from the most famous theological seminary in North America; in that connection the pastor referred to Dr. Mackay as "our friend." Such is the reputation of Princeton Theological Seminary in foreign lands.

I

In order to form an estimate of the achievements of the Mackay régime it may be appropriate to consider briefly the end of the old era, and in this connection it appears that the best approach is from personal experiences and observations. In 1929, when the writer became a member of the faculty of Princeton University, he had read about the internal controversy in the Seminary and the secession of certain members of the faculty. In many respects, the Seminary then looked like a sick institution. It was quite apparent that it had gone through a severe struggle, and it resembled a victorious tiger that was licking his wounds after a bloody battle. It was the end of an old era: theological rigidity. Generations before, the "last word" in Calvinistic theology had been spoken at Princeton, and it had been "canonized." Back in 1929-34 one could feel a tension in the very atmosphere of the place; in that period the writer had his first intellectual contacts with a number of students who held a reactionary theology. He then discovered that a certain type of fundamentalists can be cold rationalists and cruel toward others who do not use exactly the same language, as they do, in expressing their faith or in defining their views of inspiration and revelation. This professor of Old Testament, however, wishes to add that through all those days in his association with the students there emerged abiding friendships and mutual understandings.

It was the end of an old order, but effulgent rays were breaking through the gloom. After a time of tumult in Princeton Theological Seminary a victory had been won, and suspicious scrutiny and opposition began to dissolve like the morning mist. The Seminary began to perk up both in its physical appearance and in its intellectual outreach. The old Miller Chapel was moved from its former site next to Alexander Hall to the place it now occupies and renovated so that it is now a gem of architecture and one of

the most attractive buildings in Princeton. To one who has taught under two administrations, the Chapel may symbolize the precursor of a transition from the old epoch to the new. This brief reference, however, to past history will let the achievements of the last twenty-three years stand out in bold relief and will give us a perspective through which we can view more clearly the advances made under Dr. Mackay.

II

In the year 1936 Dr. J. Ross Stevenson, who had been president for twenty-two years, was retired, and an eventful period came to a close. On Monday, May 18, 1936, at the annual meeting of the Board of Trustees, the Reverend Dr. John Alexander Mackay was elected as president of Princeton Theological Seminary, and this action was hailed with rejoicing. All his qualifications were in his favor. He had been a brilliant student at the University of Aberdeen, from which he was graduated with first honors in Philosophy, and he had achieved an excellent record as a student in Princeton Theological Seminary in the class of 1915. His education was continued in Spain, and thereafter he had a distinguished career in the work of the Church in South America. This led to his being appointed in 1932 as Secretary for Latin America and Africa of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. He had an attractive personality, he was an alumnus of the Seminary, and he had a good name, having been born in the land north of the Tweed and the Clyde.

The President-elect assumed his duties in the fall of 1936. In a note in the *Princeton Seminary Bulletin* (December, 1936, p. 12) is found the following paragraph:

> The outstanding event connected with the opening of the one hundred and twenty-fifth session of the Seminary was the coming of our new President. On the day of matriculation Dr. Mackay captivated everyone in his welcoming address to the students.

III

The formal inauguration of President Mackay took place in the Chapel of Princeton University on February 2, 1937. On that occasion he delivered an address on the subject of "The Restoration of Theology." In his discourse (*Princeton Seminary Bulletin*, April, 1937, pp. 7-18) he maintained that what is needed primarily and most of all is theology, great theology. He observed that we are living in a time when only the emergence and dominance of great theology will produce great philosophy on the one hand and great religion on the other. He pointed out that theology deals with the crucial facts of existence with a realism that philosophy does not, and he furthermore indicated that the thought systems at the heart of the most potent cultural forces of our time are theologies rather than philosophies. He also declared that the paramount importance of theology as a science in the culture of today is the fact that a true and adequate theology is required for the life and thought of the Universal Christian Church in our time. He appealed for a faith in the Crucified One, which commits us to the Cross and brings us into a living fellowship with Him. In conclusion he expressed the conviction that the Reformed tradition to which Princeton belongs has a role of importance to play in the world of today and tomorrow. Theology was to be restored to its rightful place in the life of the Church and once more to receive respectability in academic circles. Thus was

defined the policy to be followed in the new administration that happily was to continue for twenty-three years. The new day for Princeton Theological Seminary had dawned.

Princeton Theological Seminary had made the transition from the old to the new. It was no longer content to remain on the defensive or to perpetuate traditional knowledge, but it burst forth with a new energy and aggressive spirit. Without discarding its enduring achievements of the past it began to blaze a path into the future and to make a more vital contribution to the life of the Church. It was as though a gentle breeze had begun to blow through the institution, and the writer felt a freedom in his teaching that he had never experienced before.

It may be taken for granted that the success of an educational institution does not depend solely upon the president. He needs the loyal cooperation and support of the Board of Trustees, of the Faculty, and of the Church at large as well as the Student body. And yet at the same time we look to the president for the formulation of a definite policy, to assume leadership in the life of the Seminary, to encourage scholarship both in the faculty and in the students, and to maintain academic standards. His responsibility, however, does not end with the intellectual and spiritual functions of the Seminary, but he also has to consider mundane affairs like the physical condition of the grounds and buildings and the financial stability of the institution. Some may assert, however, that the fiscal welfare of a school of theology may be dependent upon the economic prosperity of the nation, that the growth of the student body may be determined by social conditions, and that an old and renowned institution could move along for a number of years on its own momentum. But in spite of such glib statements, we cannot indulge in idle speculations, and we have to face the fact that the life and spirit of a seminary to a large degree are embodied in the president. Accordingly, in order to appreciate the contributions made by Dr. Mackay in his office as president of Princeton Theological Seminary, we need only to recount what has been accomplished in the period from 1936 to 1959 and to let the facts speak for themselves.

IV

The office of president of Princeton Theological Seminary, however, is not a parochial one, and in making an estimate of the achievements of Dr. Mackay in this position it is impossible to consider his work at Princeton in isolation from his national and international prestige in the Councils of the Church. In this connection we may first make mention of his national ecclesiastical interests, but only insofar as they have a direct relation to theological education. From 1943 to 1946 he was the first chairman of the Council on Theological Education of the Presbyterian Church, U.S.A. This organization signified indeed a new status for the theological seminaries. Before this Council was formed, the theological seminaries were not even in the benevolent program of the Church; today, however, there is a closer bond between these institutions and the Church. From 1948 to 1950 he served as president of the American Association of Theological Schools, and in this capacity he exerted tremendous influence upon theological education in this country and Canada. Dr. Mackay, as president of Princeton, has been active in the Church on the national scene, and his prominence in ecclesiastical councils has given added luster to our Seminary.

To many, however, the appeal of foreign missions may be more glamorous than the

extension of the Church at home, and the name Mackay is practically synonymous with the ecumenical movement. At the Oxford Conference of 1937 on Church, Community, and State, he was chairman of Commission V on The Universal Church and the World of Nations; the report of this Commission is the source of the contemporary use of the word *ecumenical*. It happens, moreover, that at Princeton Theological Seminary Dr. Mackay is the incumbent of what formerly was called the chair of Missions and the History of Religions. With the new conception, however, of the Universal Church he proposed that the chair be called by the briefer and more distinctive title: *Ecumenics*. The writer still vividly remembers that, at the time this suggestion was made, it caused serious discussion in the meeting of the faculty. It was a new word in a theological curriculum, and its use as a substantive was unknown. One man of blessed memory with great emotion in the course of his speech against the word concluded his arguments by saying: "If I ever should be in an institution that uses the word *ecumenics*, I would hang my head in shame." Needless to say, the pioneer in ecumenics carried his point, and the term *ecumenics* took its place in a theological curriculum, and Princeton made a noteworthy addition to theological nomenclature.

As the originator of the significant slogan: "Let the Church be the Church," and a leading promoter of the idea that the ecumenical movement must concern itself with the mission of the Church as well as with the unity of the Church, Dr. Mackay is well known in the Church Universal. In this respect he has left his impress upon the spirit pervading Princeton Theological Seminary and made it without question the most ecumenical seminary in the country. Although it is a Presbyterian institution, the representatives of various denominations have been studying here both as undergraduates and as graduate students. At any rate, the influence of the President upon the campus has been deepened and extended through his ecumenical interests and relationships.

In 1929, when the writer became a member of the Department of Oriental Languages and Literatures at Princeton University, some of his colleagues in a supercilious sense occasionally referred to the Seminary as a medieval institution with no interest in scientific scholarship. Throughout his career in Princeton he remained a member of both faculties and had the great personal satisfaction of observing a marked change in the attitude of his University colleagues toward the Seminary. This has been due in a marked degree to the scholarship of our President. This furthermore in concrete fashion is manifested in the fact that since 1941 Dr. Mackay has been a member of the Advisory Council of the Department of Philosophy of the University. Before returning in 1932 to the United States, the land in which he reached the climax of his career, his eminence in philosophy was recognized in Peru, where in 1925 he was elected to the chair of Philosophy in the University of San Marcos, Lima.

It cannot be gainsaid that a professor in a theological seminary has a sacred calling to make original contributions to the literature of his special field, and in this respect Dr. Mackay has continued his interest in things intellectual in spite of the multiplicity of his administrative duties. In a thesis written in 1958 by the Reverend Stanton R. Wilson for the degree of Th.M., sixteen typewritten pages are devoted to listing the literary products of Dr. Mackay. Besides his numerous articles in various learned journals and his personal messages in *The Princeton Seminary Bulletin* he is the author of the following books: *Mas yo os Digo*; *El Sentido de la Vida*; *That Other America*; *A Preface to Christian Theology*; *Heritage and Destiny*; *Christianity on the Frontier*;

God's Order: The Ephesian Letter and this Present Time. In a class all by itself, however, is *The Other Spanish Christ*, which is regarded by competent authorities as the standard work on the spiritual history of Spain and Latin America. When the writer lectured on Old Testament in the Lutheran Theological Seminary in Buenos Aires (1957), he found that the Spanish edition of this book was held in the highest esteem by his colleagues and students. In his course in Ecumenics President Mackay has made a tremendous impact upon the Princeton students, and many have been inspired by his lectures to go into the foreign field.

In addition to the Litt.D., which he earned in 1918 at the University of San Marcos, he has received twelve doctorates *honoris causa* from American and foreign institutions. He has also been a special lecturer in a number of colleges, universities, and seminaries in this country as well as in Scotland, Canada, and Latin America. In this way he has maintained the prestige of Princeton Theological Seminary both at home and abroad and at the same time left his indelible stamp upon our own Seminary.

V

In intellectual prestige and leadership Dr. Mackay is in the same rank as the presidents of the leading universities of our land. He is a scholar in his own right and also is able to recognize genuine scholarship in others. Shortly after having assumed the presidency he drew our attention to a pressing need for young men acquainted with the American scene and trained to teach in theological seminaries as well as in colleges and universities. Although there were graduate students on the campus working for the Th.M., it was obvious that this degree in many cases represented merely an additional year beyond the baccalaureate in theology and did not prepare men to become scholars in a special field. He felt that we should have a graduate school, in which men of promise could prepare themselves for the doctorate and equip themselves for teaching in higher institutions. Finally courses leading to the Th.D. were organized, and studies to this end were begun in 1940. The Th.D. degree of Princeton Theological Seminary demands rigorous work and from the very beginning has been on the same plane as the doctorate from the leading American and European universities. The first Th.D. in the history of the Seminary was granted in 1944 in the field of Old Testament, and since that date a goodly number of Princeton Th.D.'s in the several departments have been called to chairs in prominent theological seminaries, universities, and colleges. Many of these professors are not Presbyterians, and in this way Princeton Theological Seminary has made a solid contribution to productive scholarship in the Ecumenical Church.

With the purchase of the preparatory school known as the Hun School on Stockton Street another innovation in the academic structure was introduced during the administration of Dr. Mackay; this is the School of Christian Education, which is subsumed under the Department of Practical Theology. A three-year program of Christian Education is offered, which leads to the degree of Master of Religious Education. This work was inaugurated in September, 1944, when a carefully selected group of young women with college degrees was admitted. These students have had a good influence upon the life on the campus and have proved themselves an intellectual and spiritual asset to our community life. The vision of the President in promoting this school has been justified in the service rendered to the Church by the graduates of this department.

In his inaugural address Dr. Mackay had made a plea for the restoration of theology.

It turned out, however, that this idea was not to be confined solely to the curriculum, but he also cherished the vision of founding a theological journal which would continue the best traditions of the famous *Princeton Theological Review*, which for more than a century had been associated with the Seminary. It was to be, however, not a renascence of the old quarterly, which had become defunct, but a new venture for which Dr. Mackay chose the appropriate name: *Theology Today*. He is also the author of the luminous motto, which appears on the title page: "The Life of Man in the Light of God." This periodical, however, cannot properly be called an organ of the Seminary, for Dr. Mackay has assembled an Editorial Committee, on which figure a group of clergymen and laymen belonging to the Presbyterian and other churches; some of these are professors in theological seminaries, colleges, and universities. The first number appeared in April, 1944, and today it has the largest circulation of the theological quarterlies in the world. It furthermore has an honored place in more libraries in this and foreign lands than any comparable theological review. In this learned journal the President has added to the good name of Princeton Theological Seminary in academic circles.

In coming to Princeton the President's interest was to rehabilitate theology not only as a term, but also as a reality in the modern religious life of America. Another concrete expression of this vision is the founding of the Princeton Institute of Theology. Years before there had been a Princeton Summer School, and under Dr. Mackay's leadership this was renewed in 1938 under the name of "Conference for Ministers." As the importance of this movement grew, it was called in 1942 by a more ambitious title, "The Princeton Institute of Theology." It aims to provide instruction, inspiration, and fellowship for ministers and laymen; men and women from all parts of our country and Canada have been attending, and through these assemblies Princeton has kept many pastors in contact with theological thought. Furthermore our Institute has set an example for similar gatherings at other institutions.

When the writer began teaching in Princeton Theological Seminary, there were on the campus a few students who occasionally sold new and second-hand books. It was, however, not until the coming of Leonard J. Trinterud, a member of the class of 1938, that any systematic attempt was made at selling good books in all departments of theological thought. This was a private venture, but Dr. Mackay generously allowed him the use of a room on the third floor of Stuart Hall to display his books. Trinterud's book shop was of great significance in making available to the students great books at reasonable prices, and upon his graduation there was established, at the recommendation of the President, the Theological Book Agency, which began in 1938 with an appropriation of $1200.00 by the Board of Trustees. This business has been growing rapidly, and by furnishing good books at liberal discounts, it has performed a great service to the intellectual life of the students and alumni. It should be borne in mind, however, that this is not a commercial venture and that it has come to assume a prominent place in the process of education.

VI

Among the innovations introduced by President Mackay should be mentioned two significant days in the life on the campus. In the first of these, known as Frontier Day, is reflected his missionary zeal; on that occasion, in the second term, representatives

from the Boards of Foreign and National Missions come to the Seminary and address the students on the call and challenge of the frontier areas of the Church. This idea of Frontier Day has been taken over by the other Presbyterian seminaries, and in this way Princeton has emphasized a particular day for missionary education in our Church. The other, which falls in the third term, is called the Day of Convocation. A guest speaker, who is a leader in contemporary thought or a prominent representative of parish work, addresses the students and faculty and provides intellectual and spiritual stimulus.

There is, moreover, on the campus the atmosphere of a certain reality which can better be felt than described in concrete terms. In the Plan of the Seminary adopted by the General Assembly of 1811 is found appropriate reference to piety and solid learning in the training of ministers of the Gospel. The spirit of the design of our Seminary has been carried out to the fullest extent under the Mackay régime, and in this respect there has been developed a more pronounced feeling of fellowship or community. The students come to Princeton from a great diversity of backgrounds. The latest catalogue, in this respect, furnishes important statistics: 210 colleges and universities, 58 theological seminaries, 29 foreign countries, and 39 states in addition to Hawaii and the District of Columbia are represented on the campus. It is quite noticeable that the spirit of a Christian Community which has been fostered by Dr. Mackay, binds the dissimilar elements together without introducing a dull uniformity. Dr. Mackay's conception of Princeton Theological Seminary as a Christian Community is clearly reflected in the Preamble published in the *Handbook*, which is now in its sixth year. This little publication has been the means of transforming, in a large student population, abstract names into living persons and gives indispensable information regarding Seminary life, organizations, and ideals. In connection with the Seminary as a Christian Community may be mentioned the Annual Fund Drive, in which all participate in giving aid to several areas in the Ecumenical Church.

In close connection with the community life should be mentioned the retreats, which have been under the auspices of the Seminary. A number of students under the guidance of several members of the faculty leave the campus on a Friday afternoon for a quiet place, where they consider an important theme related to their spiritual life and engage in prayer and meditation. With his active interest in encouraging these retreats we may regard the President veritably as a pastor of youth.

Through the elected representatives on the Student Council the students exercise a certain responsibility under democratic methods. In 1942 (*Princeton Seminary Bulletin* 36, No. 1, page 33) the President commended the work of the Council and recognized that it had shown itself willing and able to assume a great deal of responsibility in the routine conduct of campus life. Even though the President by the nature of his office has to meet many obligations away from home, he always knows what is going on in the Seminary. The force of his spirit has always been felt, and the imprint of his personality has remained written indelibly upon the institution.

Closely allied with the life on the campus is the field work. Before 1936 a number of students served small churches in various places both near and remote, but such work had no responsible connection with the Seminary and was entirely without supervision. In 1936, however, such independent charges came to an end, and then the student pastorates were placed under the direction of the Dean of Students. With the increased number of students, however, many of whom were married and needed financial assist-

ance, and with the extended concept of a practical training for the pastorate, the Seminary was faced with the necessity of exercising closer supervision over students serving churches. The President saw the need of a supervisor of Field Work, and accordingly at his recommendation the Board of Trustees established the department of Field Work under the direction of a former missionary to Iran, who now bears the title of Dean of Field Service and is a member of the Department of Practical Theology. Princeton is the first Presbyterian seminary to have such a department, under which students engaged in field work are personally supervised.

VII

Students come to Princeton Theological Seminary, and upon graduation they serve the Church in the pastorate, on the mission field, or in some other phase of the Church. This, however, does not mean that their bonds with the Seminary are severed; it remains their alma mater. For a number of years an Alumni Conference had been held in September, and this has been continued under the leadership of Dr. Mackay.

The Seminary always had an interest in its alumni, and in 1950 the Board of Trustees established the position of Alumni Secretary. The function of the incumbent is to bring the Alumni and the Seminary closer together; in addition he has charge of the Placement Bureau, which renders valuable assistance to congregations in the placing of seniors in churches that need a pastor. Through the Alumni Association friendships formed in student days are maintained, and the bond among Princeton graduates has become a living one, which in turn is felt in the life of the Seminary. Dr. Mackay's affectionate regard for the Alumni can be found expressed in a number of brief articles in *The Princeton Seminary Bulletin.*

In the old days there was a rumor in the Church that Princeton Theological Seminary was very rich and did not need money, but that was the echo of an antiquated past. In 1937 (*Princeton Seminary Bulletin*, 31, No. 1, p. 27) Dr. Mackay made this statement: "I am convinced that the President of Princeton Seminary, especially at such a time as this, ought to be free to be first and foremost an educator and a companion of youth. But this can become possible only if all who believe in the Seminary and its God-given mission cooperate with him in supplying the material things that are needed for the maintenance and development of the institution. Our present equipment is quite unworthy of a great tradition and a great institution like ours."

No time was lost in making provision for the critical needs of the hour, and in 1937 the President and the Board of Trustees inaugurated the Forward Movement. As a result funds were raised and the financial structure of the Seminary was built up. In slightly more than a score of years the alumni and friends of the institution as well as congregations have seen their opportunity and assumed a responsibility for the financial welfare of Princeton Theological Seminary. This also can be reckoned as a solid achievement under the presidency of Dr. Mackay.

VIII

The growth of the Seminary has been phenomenal during the last twenty-three years, and great have been the achievements attained during the incumbency of Dr. Mackay with the loyal cooperation of the Board of Trustees, the Faculty, the Alumni, and the Student body. Perhaps much of this outreach and success is by some accepted merely

as a matter of course and taken for granted in the growth of a vigorous institution, but, at any rate, the advancement made in almost a quarter of a century is a matter of record in the annals of the Seminary. Of supreme importance, however, in a school of theology are the lives of young men and women who are in the formative period and are molded to meet the challenge of the Church by teachers of sound learning and consecrated Christian scholarship.

The increase in number of both students and members of the faculty gives a vivid picture of the growth of our Seminary. During the academic year 1936-37, which was Dr. Mackay's first as president, there was an enrollment of 209; in contrast, according to the Catalogue of 1958-59, the Seminary now has a total enrollment of 485. To meet the demands of the new situation the teaching force has been augmented during the last twenty-three years. To peruse a list of names and numbers, however, would be quite monotonous, and accordingly if any reader is interested in the statistics of the steady expansion of the faculty, he is referred to the Catalogues published since 1936. With the exception of the writer, who since his retirement has been serving as a visiting lecturer, all of the present faculty in active service have been appointed under the administration of Dr. Mackay. Although most of the members of the faculty were born in the United States of America, a number are from other lands: four from Scotland, one from Germany, two from France, two from Canada, one from Syria, and one from Formosa. Out of such a diversity there has been formed a homogeneous group of teachers united in their zeal for Evangelical Christianity. Ultimately the complexion of a theological seminary is determined by the faculty, and its permanent influence in the Church depends upon the content and method of instruction, the personal lives of the professors, and the spirit of the administration. In the best sense, the molding influence of our President has been felt for two score and three years in the spirit pervading the life on the campus.

When Dr. Mackay became president, he saw the crying need for the renovation of the existing dormitories, and he also had his heart set on erecting a Student Center with a common dining hall. The latter reminds us of the old days, when there were on the campus a number of cooperative clubs, where the students ate and also enjoyed fellowship before and after meals. It appears that the students were very loyal to their respective clubs, and the bond in many cases was zealously maintained after graduation. The times, however, were visibly changing, and it appeared that a common dining hall would more adequately meet the new situation. The President envisioned a new solidarity among the students, who would no longer be divided by loyalties to independent clubs, which represented the old era. In Dr. Mackay's foresight a Center on the campus would be the place where the reality of a Christian community could be put into effect and experienced.

In response to the demands of the new era, a building program had to be inaugurated at Princeton Theological Seminary, and this leads us back once more to the Forward Movement, which was launched in 1937. When the fund campaign for the Campus Center began in 1940, the alumni, faculty, students, and friends of the Seminary responded loyally to the call. The erection of the new building, however, had to be postponed on account of World War II, but at last, in 1951, the work on the Campus Center was begun, and by September, 1952 the students began to use the facilities of the new edifice. The Campus Center was dedicated on October 14, 1952, and on that

day the President's dream of sixteen years was fulfilled. As the emblem of the ideal of a Christian community the Center has been more than justified, but its usefulness has extended beyond the campus to the active life of the Church. In 1954 the well-known ecumenical organization, the World Presbyterian Alliance, gathered here, and it has also been the meeting place of the Synod of New Jersey. The Stevenson Lounge furthermore has been found appropriate for the convening of various committees of the Presbytery of New Brunswick, and now the Seminary has found a place in the heart of the Church it never had before. The Campus Center embodies a great concept, and its symbolism is a monument more enduring than bronze and loftier than the royal structure of the pyramids (Horace, *Odes*, 3, 30). The noble sentiment that pervades it, is inscribed upon the hearts of students and alumni alike.

As regards the nurturing of the spiritual life on the campus, one side of it is achieved in a community life, which includes fellowship around the tables in the common dining hall and the leisurely discussions among friends in the lounge. The other side of the spiritual life is the intellectual. According to the plan of the Seminary, our ministers are to have sound learning as well as piety, and the two cannot be divorced from each other. For the symbol of the intellectual we shall have to turn to the Library. Formerly there were on the campus two library buildings donated by James Lenox of New York in 1843 and 1879. The times, however, were rapidly changing, and with the increase of the student body, the development of the graduate program, and the continual accession of new books, the old buildings had become totally inadequate.

Looking into the future, in 1947 Dr. Mackay wrote (*Princeton Seminary Bulletin* 41, No. 1, p. 27): "The growth of the library and the new burdens placed upon inadequate equipment make it imperative that the historic, but insufficient, Lenox buildings be succeeded by a structure which shall meet all Seminary needs for at least a century ahead." If the realization of the Campus Center represented a period of patient expectation, the plans for the new Library moved expeditiously toward a rapid culmination. In 1952, there came from the Trustees and Dr. Mackay the announcement that the new Library would be called the Robert E. Speer Library. In this name was fulfilled what the President wrote in 1947 concerning the death of Robert E. Speer (*Princeton Seminary Bulletin* 41, No. 3, p. 27): "We must see to it that there arises on the campus he loved a worthy memorial to the greatest Christian of this generation." As it turned out, this proved to be the new Library building.

The hopes and the aspirations of the President and the Board of Trustees speedily came to a fulfillment. The demolition of "Old Lenox" began on November 28, 1955, and on October 8, 1957 the Robert E. Speer Library was dedicated. It is not only a beautiful building, but it also represents the latest ideas in library planning. Above the main entrance to the Library rise two columns of sculptured symbols, six in each column. Each symbol enshrines an important Christian truth, and those of us who know the President can discern in these emblems the theological concept of John Mackay written on the building. With the disappearance of the old library buildings the campus reflects the new epoch in which Princeton lives. This Library has been another remarkable achievement in making the transition from the past to the present and the future. The new Library has exerted a tremendous effect upon our work in giving the students a pleasant environment in which to study and to do research and in placing our facilities at the disposal of graduate students and visiting scholars and professors. Now we have

the best theological library building in the Protestant world, and few institutions can compare with us in having such a rich collection of theological books.

The old and the new have met in Princeton Theological Seminary, but the transition was made in orderly fashion, and Princeton has in no wise been forced to retrace its steps. The old has ever remained with us. In the center of the campus stands the Administration Building. Originally it was built as a refectory and later converted into a gymnasium. After the Seminary had acquired the magnificent Whiteley Gymnasium, the old building was totally renovated in 1945-46; this was made possible through the generosity of the many alumni who responded to a special appeal for the project. Under the leadership of Dr. Mackay the physical appearance of our institution has been completely transformed; the old buildings have been repaired and are now in excellent condition. The grounds were never so well kept as during recent years, and the Presbyterian Church has a right to be proud of the appearance of Princeton Theological Seminary. Suetonius (*Aug.* 28) tells us that Augustus justly boasted that he had found Rome built of brick and left it a city of marble. As we review the building program and the physical metamorphosis of the campus which were consummated during the last twenty-three years, we can, in a figurative sense, apply the same words to President Mackay.

The concrete achievements, which have been recounted, bear more eloquent testimony to what was brought to fulfillment by Dr. Mackay as the head of Princeton Theological Seminary than would glowing words of praise. His deportment as president has been dignified, and in personal appearance he fittingly has exemplified his high office. His manner of conducting services in Miller Chapel was always impressive and worshipful, and it was inspiring to hear him preach and lead in prayer in those hallowed precincts. There can still be detected in his language the mellow cadence of his native Caledonia, but he speaks a universal King's English, which is free from the provincial traits of his beloved Scotia. He is a man of high idealism, and without doubt one can discern in him an influence of the Spanish mystics. He entered upon his work with a sense of dedication and mission, and throughout his presidency he imparted this call to his colleagues and students. As the product of three cultures, the British, the North American, and the Hispanic, he is a cosmopolitan figure, and he had the intellectual breadth to become a distinguished leader in the ecumenical movement and to give Princeton an outlook it never had before. Occasionally he took time during the period of his office to stand upon the balcony, but generally he was on the road in the turmoil of life, where he inculcated in others a sense of mission and helped to prepare the leaders for tomorrow. In the meetings of the faculty no hurried decisions were taken, and the goal toward which he aimed, constantly seemed clear. In a life crowded with many pressing problems, he always took time to discuss with a student the most intimate troubles with which the young man was confronted or which weighed upon his heart. He was a friend of both his colleagues and the students; he has a deep sympathy, and in his dealings with others on the campus he has been eminently fair. As president he bore ill will toward none, and no one could justify himself in carrying a grudge or harboring a grievance; he was accessible, and at all times he was wholeheartedly willing to confer face to face with another. His colleagues as well as the students enjoyed visiting him at his home in Springdale, where his beloved wife has been a supremely gracious hostess.

He has been a man of tremendous physical and intellectual energy, and what he has accomplished in our Seminary in less than a quarter of a century is astounding. For twenty-three years the writer had the privilege of working with Dr. Mackay, and in retrospect he regards these years as very pleasant ones fraught with rich intellectual and spiritual experiences. As President Mackay now lays aside the insignia of authority in Princeton Theological Seminary, we thank God that he is still in his physical and intellectual vigor and able to perform significant service beyond the confines of Princeton. At the close of his career as president we may search for words adequate to characterize the man. We may call him versatile scholar, distinguished churchman, ecumenical leader, eminent missionary, profound theologian, linguist, interpreter of Hispanic culture, minister of Christ, professor, president, Christian gentleman, devoted friend, but perhaps the highest title that we can give him is a very simple one: pastor of souls.

In Princeton Theological Seminary the past has ever remained with us, and through the present it points the way to the future. The last architectural addition on the campus in symbolic fashion represents the abiding influence of our Seminary. After the demolition of "Old Lenox," a heap of stones from that historic building was saved. In a new form they now serve as a magnificent monument in a gateway which has been constructed on Mercer Street at the entrance to our beloved school of the prophets. On each of the two walls appears the inscription in letters of gold: *PRINCETON THEOLOGICAL SEMINARY*. For twenty-three years we have been living on this campus in a golden age, of which this simple inscription in gold is the emblem. There are no bars to obstruct at any time the passage through the gateway; the road for continuous service to the Church has remained open. While these stones from "Old Lenox" mark the achievements of the Mackay period, they have also become the symbol of the distinguished past, the renowned present, and the glorious future of Princeton Theological Seminary.

As Teacher and Pastor

by David L. Crawford

Late one afternoon in May of 1944 two new juniors beginning their seminary training in a war-time schedule were dribbling a basketball from Hodge Hall toward the low flat building next door. We had heard that there was a court of sorts and baskets there. When we were half way across the driveway, a man emerged from the then unreconstructed Administration Building. He greeted us warmly, and, to our surprise, by name. "Might I see the ball," he requested. Taken back, we wondered if this worn-out spheroid was something less than standard equipment for a seminary that we had heard stood in the center of the universe. But as this man tossed the ball up in the air, caught it, juggled it from one hand to the other, and bounced it several times, we came to see why he wanted the basketball for a moment. It was not solely to delay us that he might tell us with pride of the dandy Whiteley Gymnasium recently acquired and offer to walk over to show it to us. Nor was he trying merely to extend the usual "Good Afternoon" into something longer. The ball between his fingers was President John Alexander Mackay's symbol for the moment. It was a symbol he grasped to convey the message: that he was interested in us and in what interested us. We chatted and he left us saying,

"Have a good game," and then, not as an after-thought but as a happy and affirmative recollection, "Of course, soccer is *my* game."

We went away bouncing our "symbol," surprised in this chance encounter by a man who until then was almost a legendary figure:—an ecumenical statesman, a world-traveling spokesman, at home on three continents and renowned in seven. We left, nonetheless, with a sense of awe. I am not sure whether this was despite or because of the human-ness of the meeting. Probably it was a compound of both, for Dr. Mackay never ceases to be what he is. He never plays a role, nor divests himself of his identity to garb his personality with what custom would describe as the surface trimmings expected for the moment.

Fifteen years and many symbols later, I continue to stand in awe of Dr. Mackay. He towers among us in the strength of a sharp and disciplined mind, a powerful and durable body, a rigidly committed and vibrantly sensitive spirit. As an undergraduate for three years, a graduate student for several more, five years as his Teaching Fellow in Ecumenics, and then as his first full time assistant, I have seen the President in hundreds of different contexts. I cannot recall one in which the completeness of his personality was not manifestly present. Some men as scholars dispense their learning without their body or spirit pulsing in the slightest. Some men as administrators go through the motions of enforcing policies without attempting to perceive the ground on which they are based. Some men as Christians live in the light of a past commitment which they feel obliged to honor but which they never permit to grip them again. Not so with John Mackay. Every act, every decision, every lecture, every leading in prayer, every campus conversation, every article written, every sermon, every student conference, every problem interview, every tea at Springdale—each was an event related to vaster dimensions than the moment would float by itself.

This is why, I believe, some friends in conversation with Dr. Mackay might feel he was "beyond them," even that he was "conceptualizing elsewhere" while sustaining them with his characteristic "Yes, yes, quite so." His mind refuses to revert to the banalities of random chatter because it is ever exploring implications and relationships.

I

That which many folks would regard as necessary but incidental, to be done but not to be pondered, Dr. Mackay considers as having more deeply interfused concerns. This extended to the purchase of equipment, and to the alteration of existing facilities. As we all know, tremendous additions and a wonderful refurbishing of building and grounds have marked his presidency. He has been tremendously interested in each, and directly related to purpose, function, design and construction. We would watch him of an evening as he stood viewing the excavation preliminary to the erection of the Student Center or the Speer Library. Jokingly we would say, "Dr. Mackay is reflecting on the abyss." And as completion drew near, we would emulate his seraphic phrasing and observe that "splendor has come to the abyss."

As president of a community whose facilities are invaluable to its purposes, Dr. Mackay kept tabs on everything from the need for new curbing to the purchase of furniture appropriate for guest professors. This was not because he had plenty of time to spare, but because he wanted the institution to wear the mark of the fact that anything worth doing was worth doing well. I presume that Thomas Brian, our dedicated and able

Superintendent of Buildings and Grounds, has seldom discussed a change, a purchase, or an addition with the President without being reminded that there are canons of judgment. "Tom," Dr. Mackay would say, "How does this measure up to our three criteria? You remember what they are, Tom. First, do we need it; that is to say, will it be a valuable improvement? Secondly, is it of good material? Thirdly, will it look good; that is to say, is it of top workmanship, and will it be appropriate in its place?"

This desire to relate occasions to root systems of life beneath the surface is also very discernible in Dr. Mackay's relationship to students. Many times I have watched young men and young women waiting in the outer office for their appointment with the President. Sometimes I knew that the apprehension and concern registered on their faces came from a moral dilemma, a family misunderstanding, a financial anxiety, or theological bewilderment. Often they stated to me their reticence to speak to President Mackay on such touchy subjects. As one senior put it in dormitory jargon: "How can I tell that to 'Ecumenical Jack'?" I could only assure him that there was no one of whose willingness to help if he could I was more certain. And the exactly remembered words of this young man to me after he spent half an hour in the inner office reflected the view which many grateful students shared with me. They were, "What a man."

This pastoral concern led him to follow up on a student's need, even to the point of remembering a year later as he met the undergraduate alone on campus to inquire, "Are the things we discussed still going well?" It also led Dr. Mackay to try to make a "redemptive situation" out of even a dismission, a suspension, or apparent dishonesty. I remember that early in our association I brought to the President a term paper in Ecumenics which for several pages followed almost word for word, and without any acknowledgment of source, a renowned volume in comparative religion. I expected Dr. Mackay to express chagrin, ire, and immediately to act. Surely I would have done so. On the contrary, he sat back in his chair with characteristic folding of hands and beating of thumbs. I wondered if he were provoked beyond words. No. First he questioned if my suspicion of the student had come from previous attitudes or deeds which prompted me in this case to check up on his sources. When I said that this was not the case, he complimented me on my alertness in recalling the volume which seemed to be copied. Then Dr. Mackay uttered one of those gems of language so typical of him. "We must proceed to determine whether this is a case of moral turpitude or of intellectual misapprehension." Step by step he detailed the proper approach to the young man, the responses to look for, the silence to create that the seminarian might have his opportunity to explain and to confess. It happened that in this particular encounter the student had copied from personal college notes which he showed me. His college professor had failed to acknowledge indebtedness to the author in this verbatim analysis. Thereafter, I became more and more aware of the way the President's mind and heart worked. Procedures were based on principles, and principles derived from the desire to make situations redemptive—to open time to God's use.

There were times, too, when another luminous principle came to the fore:—It is a Christian's duty to speak "with" and not "at" another person. Dr. Mackay espouses this not only for international and ecclesiastical affairs, but also for personal human relationships. Few things distress him more than the broadside impersonal utterances of people who have not attempted to find out facts or whose positions are unfurled as if they were weapons rather than concerns. The President has become both disturbed and

saddened when an alienation between groups or individuals on campus has been permitted to widen week after week with no attempt to talk it over. I can hear him saying to a student who had certain responsibilities on campus, "Do you mean to say that this has been going on between you and 'X' for four months and you never bothered to speak to him about it or to me about it before? Do you mean to say that now just before your graduation is the first time you have brought this into the clearing personally? You have permitted your studies to suffer, your week-end work to come under a shadow, your spirit to be embittered. You have harbored this and spoken of it only in a circle where it could do no good, and you have failed to talk of it where good may come. You may have the facts on your side but you have have not acted like a responsible Christian."

Quite reverently and quite seriously, Dr. Mackay has an existential regard for any event as abounding in cosmic significance. Lesser men without the daily reminders of personal worship, and without the theological awareness of God's transcendence can turn this interpretation of life into a pontifical role for themselves. But in a man of faith who perceives the discontinuity even in God's most gracious revelations of his will, this awareness of the divine invasion of time brings a renewing excitement to life, takes the Holy Spirit seriously, and sees history not only as "chronos" but as "kairos." It is no wonder that from Dr. Mackay's lips and pen there frequently issues the phrase: "The time has come when . . ." or "We have reached a moment in which . . ."

Space does not permit but the memory abounds in recollections, each of which is a window into the life of a man who, while he does not wear his heart on his sleeve, weaves his soul into all that he does. Here he is in the gallery of the mind lecturing in Stuart Hall, relating juniors to the growing world Christian community. He would begin slowly, then after a few minutes the hand would rise to shoulder level, the voice would become vibrant, the face more ruddy. Outlines would be altered every year, a varying amount of time was spent on different aspects of the course. This was inevitable for the subject matter was part of Dr. Mackay's own involvement in the movement of unity for mission. One never felt that what was said was an echo of a report digested for pedantic disbursement; rather in all that was said students were invited to become thinking participants in the ecumenical movement themselves. Hundreds of seminarians in their first year on campus, finding that their rosy enthusiasm could not be a substitute for the difficult discipline of particular fields of study, received from Dr. Mackay's course a deeper synthetic glimpse of the mission of the Church which they thought they had lost in separate departmental requirements.

II

It would be interesting to trace the influence of Princeton Seminary across the globe through its students from the older and the younger churches; men and women who came for a year or two and then returned to their homelands. If President Mackay was partial to any single group it was to these guests from lands beyond. Invariably they had access to him without waiting for the normal appointment time. Mrs. Mackay and he welcomed them often to Springdale and sought them out in the dormitories. The corporate memory of the group was strong; and presidential kindnesses were passed on by a mysterious network of gratitude and expectation across the generations. In the autumn of 1956 a student from the Far East came in all courtesy to inquire of me when

the President would be giving his overcoats out, for it was reliably reported that in 1950 he had presented an overcoat to a graduate student from the Middle East.

During his quarter of a century at the helm of Princeton Seminary, Dr. Mackay has had many honors and many tasks. Founder and first editor of *Theology Today*, President of the Presbyterian Board of Foreign Missions, Chairman of the International Missionary Council, President of the World Presbyterian Alliance, member of the Central Committee of the World Council of Churches. He has written books and articles, and been urged by publishers for many more. He has spoken across the face of the nation and the world, even on the other side of the iron curtain. There is no question that in each and every task his chief identity was as President of his alma mater. This was not one title among others, but the real reason for accepting the others. Princeton Seminary is to him not only a campus community, but the dynamic center of a movement for the restoration of theology in the name of Him who took a towel and washed His disciples' feet. Wherever Dr. Mackay was I am sure he regarded himself as an ambassador of the Seminary for the Lord. And this did not mean great conferences alone. I have never known him to refuse to participate in a student's ordination or the installation of an alumnus unless his schedule absolutely prevented a change. Local Westminster Fellowship groups and rural outdoor services on a Sunday evening were just as important. Indeed one neighboring community to Princeton remembers John Mackay best as the minister who came out week after week to lead Mexican workmen on the Pennsylvania Railroad in their evening worship in Spanish, and who stood at their side on weekday evenings interpreting their pains and symptoms to the attending physician who spoke no Spanish.

It must be observed that Dr. Mackay's "Frontiersmanship" was tremendously assisted by those at the Seminary whose fidelity to charge helped lift the administrative load: 1) His loyal and talented secretaries, Mrs. Margaret Anderson Einolf and Mrs. Emma Anderson Rowles, each of whom deserves the distinguished service medal with oak leaf cluster; 2) the indispensable Miss Edna Hatfield, whose comprehension of the total academic picture has been the fruit of dedicated decades of love for the Seminary; 3) George W. Loos whose finger on the business pulse of the Seminary meant that at any instant there could be a full answer to most any question; 4) Mr. Loos' assistants, Clarence E. Reed and Libert V. P. Diaforli who were much relied on and appreciated by the President; 5) and, of course, those two great and beloved men who have been in the Dean's chair, Edward H. Roberts and Elmer G. Homrighausen.

III

Almost every one of us is in debt to Dr. Mackay's vivid and powerful pen. Members of the clergy and of the laity in many denominations all over the world have written letters of gratitude for some prophetic statement, luminous insight, or entire volume. To be sure, there have been letters of vituperation and of outright malice, for he has not chosen to adorn platitudes in order to avoid controversy. To the best of my knowledge Dr. Mackay has never chosen to reply to such letters although surely some of them would make a Scot's blood boil.

While, undoubtedly, Dr. Mackay has great talent with language, it would be a mistake to regard this as a knack which is "turned on" at no more cost to him than ordinary conversation is to us. Dr. Mackay believes that there is a majesty to truth which

makes it inappropriate to fling down ideas in a flat-footed unimaginative way. He works, and works hard, often through many painstaking revisions, over all his articles, books, and major addresses. Thus it is that the combination of careful thought and radiant phrase can often stir the soul as does the rolling of drums.

IV

I have written of distinct personal memories, and, consequently, of my appreciation. Hundreds of other memories remain, and every alumnus and undergraduate has more. In my mind's eye I can see Dr. Mackay leaning over to me at the General Assembly in Minneapolis just before he was elected Moderator. He was disturbed because another fine servant of the church who was placed in competing nomination had been called by one of his own endorsers "My candidate who is merely a pastor." "David, that's bad," the President said. "There is nothing 'mere' about being a pastor, is there? It is the greatest work in the world." In another scene I can visualize Dr. Mackay striding back and forth in his office reflecting upon the role of a denominational seminary in the ecumenical era. Then, remembering some particular honor or recognition bestowed that week upon a student or a faculty member, he would walk into my office to share the news and punctuate his delight with a resounding slap on the back.

As I look back upon being with Dr. Mackay week after week, I can hardly recall a day during some time of which he did not inquire about the well being of the members of my family. I presume my most cherished memory, to me the abiding symbol of the man, goes back to the dark day when my father died. There was Dr. Mackay in our living room, hat in one hand, our supper in a casserole dish from Springdale in the other, leading us in prayer for God's strength. Here for me in this scene so familiar to every parish minister was actualized as well as symbolized something wonderfully elemental about this disciple of Christ. Above and beyond his reputation as a brilliant philosopher and theologian, as a leading interpreter of the Iberian world, as a missionary statesman, as a lecturer and author of excellence, as one of Christendom's most renowned figures, as the President of Presbyterianism's most honored seminary, he was concerned to express that same "Shepherd's heart" which he covets for all the sons and daughters of Princeton.

In concluding, one is tempted to seek poetic expression, for gratitude needs words at heightened power. There will be, God willing, other opportunities for this as his life moves from frontier to frontier. But it would be wrong to do so now, for Dr. Mackay's influence upon so many of us is not nostalgically to be remembered but presently to be enjoyed. How clear is his mark on the Seminary? In the choice of a faculty he has had a key responsibility with the Board of Trustees. Because of his urging, towering men and wonderful friends have come to the Princeton campus, and most of them are here now. They were called from other seminaries and from pastorates of abounding influence. Several of them are Christian laymen from leading universities, and others renowned professors from overseas. The President has joined his department heads in recognizing and encouraging merit in undergraduate and graduate scholars. A dozen able men and one talented young lady are now on the faculty of their own alma mater, some as full professors. In this and so many other valuable ways the blessing of Dr. Mackay's presidency continues in our midst.

One of the greatest blessings Dr. Mackay could possibly have brought to Princeton he

did bring. In Jane Logan Mackay, students and their wives, parents and distinguished guests—thousands of the seminary's closest friends—met a true "elect lady." Presiding over Springdale, and her husband's suit-case, being another mother to generations of sons, and a stewardess of the charm of Christian womanhood, Mrs. Mackay is undoubtedly the greatest single influence, under God, in Dr. Mackay's life—and that includes Unamuno. Chapters should be written about her. To think of her is to have a smile come over the heart.

In Princeton, New Jersey, and in Austin, Texas, "Farewells" and "Godspeeds" are being said. From all parts of the nation we are being told how fortunate Princeton Seminary is in its presidents. Memories and appreciations and expectations are great. John Mackay and James McCord are being told that they are great men; but they will wisely and humbly deny it. They will point out that there are no great men; only a great Gospel and a great Lord who condescends to use us.

How better can we salute them both than to do what Dr. Mackay urged the graduating class of 1947 in words that have burned their way into many hearts:

> "If you have learned one thing more than another on the Seminary campus, you have learned that truth exists. You will . . . go out believing that truth is not a butterfly or a bird to be pursued as a pastime, but something from which we start, that grasps us, that becomes a belt to gird us, to brace us up.
>
> "If you tighten, and keep on tightening the belt of truth around you, your life will never have that flabbiness, that slothfulness, that slovenliness which is the unhappy distinction of so many who profess to preach the everlasting Gospel in the name of the ever-living God.
>
> "So, tighten the belt of truth about your loins! Set your feet on the highway! Keep going! Find your frontier! Stand there and die fighting in the everlasting companionship of Him who said, 'I will never leave you, nor forsake you'—Jesus Christ, the Truth. If it should never be our privilege to meet again as a group, let us meet yonder, beyond the frontier, and listen together to the 'well done' of Him who girded us on the way."

As Churchman

by Peter K. Emmons

"The only way in which life makes sense to me now, in the objective realm of history, derives from this conviction: that the Christian Church which confesses her Lord and strives after unity in him, which unity becomes manifest today as the most universal and the most beneficent reality in history, is itself the core and the true pattern of God's Order in this world, and the promise and pledge of the final consummation of all things in Christ in the world which is to come." These words, taken from the opening chapter of Dr. Mackay's studies in the Epistle to the Ephesians under the title, *God's Order*, are, to me, the "churchmanship" of John A. Mackay himself.

As he is so fond of doing, I should like to use a symbol to describe his life of fruitfulness and effectiveness in the service of Christ through His Church. I am thinking of our beloved "Jock" Mackay as a *tree*.

His roots were planted deep in a small, close-knit, ultra-conservative, but deeply spiritual Scottish Church under the influence of a Godly home. Then, through what he himself has called a "quickening experience" in an "old-time Scottish communion season" he became intimately acquainted with and consciously and spiritually committed to the "cosmic Christ . . . the living Lord Jesus Christ who was the center of a great drama of unity, in which everything in Heaven and on earth was to become one in him."

From this *rootage* in spiritual reality there grew a strong and sturdy *trunk*, a Christian person with a character of integrity and a spirit of commitment which made it as natural for him to be a missionary in far-away Peru as for the Apostle Paul to respond to the call of the man of Macedonia to "come over and help us." Through a period of sixteen years this young tree blossomed with the beauty and fragrance of the springtime and bore abundant fruit in enlightened, enlivened and redeemed personalities, not only in Peru but throughout all of Latin America.

But, in a very real sense, all of this was only God's process of maturity in preparation for the larger fruit-bearing in "confessional" leadership and "ecumenical" fellowship in service. For four years on the staff of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., in the most intimate fellowship with that great triumvirate of Church world-strategy, Arthur J. Brown, Robert E. Speer and Cleland B. McAfee, and for the past twenty-three years as President of Princeton Seminary, this *tree* has been bearing a continuous harvest of individual, ecclesiastical and ecumenical fruit, sound and solid, with all the healthy firmness of true theology, but, at the same time, with all the tang and spice of contemporary relevance and even social and political poignancy.

Beginning as far back as 1937 in the Oxford Conference on Life and Work, as leader of the Commission on "The Universal Church and the World of Nations," Dr. Mackay called the Church to a new sense of her true ecumenical nature and mission with the stirring challenge "Let the Church be the Church." Year after year across these two decades and more, as Secretary (and later as President) of the Board of Foreign Missions, as President of the Seminary, as Moderator of the General Assembly, as Chairman of the International Missionary Council, and in many other capacities, he has continued to proclaim both in word and in deed, the essential *unity* of the Church as the Body of Christ and the equally essential *mission* of the Church to fill the whole inhabited earth with the redeeming truth and the transforming power of the divine Saviorhood and Lordship of the Son of God.

As preacher, teacher, philosopher, and administrator, he has fulfilled in his own life his favorite image, the dedicated "servant" of the divine Master. In all of these various offices and diversified relationships and activities this rare combination of lyrical Celt and canny Scotsman has grown to become a world figure of Christian churchmanship for a day of unfailing evangel in a time of revolutionary encounter.

As Missionary Statesman

by Richard Shaull

John A. Mackay has made and is still making great contributions to the Christian world as churchman, seminary president, and writer. But the supreme passion of his life has been the world mission of the Church of Jesus Christ, and this has manifested itself in all that he has done in other spheres of thought and action. His outstanding intellectual ability, his great learning, and the dynamic activity of a lifetime have been dedicated to this cause. He is first and foremost a missionary statesman, indeed one of the few great missionary statesmen of our time. It was primarily upon John Mackay that the mantle of Robert E. Speer fell and he has borne it well.

This passion stems from his earliest religious experiences as a lad in the Scottish Highlands, to which reference has been made earlier. It was then that the person of Jesus Christ became the one overwhelming reality of his life, but that Christ was the Christ of the Ephesian Letter, the center of a great cosmic drama of reconciliation. To know him meant to be caught up in his redemptive purpose and, as Mackay himself writes, to "henceforth devote my energies to its unfolding and fulfillment."

The concern which grew from this experience has been the motivating and directing force in all that Mackay has done, not only as a missionary in Latin America but throughout his career. As a seminary president his goal has been the training of "militant soldiers in the army of Christ"; his work as a churchman has been dominated by the conviction that the Church is the Mission; and throughout his writings of the last thirty years, the concern for the mission of the Church, in its broadest sense, is the central theme.

It is, moreover, as the incarnation of the missionary vocation that he has most profoundly influenced the lives of those who have come to know him across the years. One of the decisive moments in my own life came when I listened to Dr. Mackay's lectures on Ecumenics as a junior at Princeton Seminary. His amazing vision and understanding of the dimensions of God's redemptive activity provided me with a new perspective for understanding the Gospel, the Church and the world, and I was gradually led to discover my own vocation in the mission of the Church by the irresistible logic of his argument and by the power of the conviction which he himself lived. This same thing has happened to many of his students at Princeton and to others whom he has reached through the Student Volunteer Movement and other student organizations. With those involved on the missionary frontiers of the world, Dr. Mackay has felt a special kinship. He has taken very seriously his relationship with them, and has often found time, in an extremely busy life, to write a word of encouragement to someone in a difficult situation or to visit the Church of a Princeton Seminary graduate who needed his help and encouragement.

President Mackay is supremely a missionary statesman in whose person a profound understanding of the fundamental issues and problems facing the Church in its mission is combined with a sense of total involvement in responsibility and action where the decisive battles are being fought. His most significant and unique contribution is due to the fact that, throughout his life, he has succeeded in raising the ultimate issues and pointing out their meaning in the immediate situation in such a way that he has constantly forced the Church toward new frontiers of thought and action.

I

We see this first of all in his career as a missionary in Latin America. Having decided, while a student in Aberdeen, to become a foreign missionary, he was drawn toward a part of the world which then was receiving very little attention. He soon became one of the leading exponents of the view that these nations constitute a legitimate sphere of Protestant missionary activity and he defended this position in the Jerusalem Conference.

As a young missionary of the Free Church of Scotland, he was sent to Peru to establish work there. He concluded that a school offered the greatest possibility for penetration in that situation and consequently he founded the Anglo-Peruvian College there in 1916. As few others have ever done, Dr. Mackay mastered the Spanish language, identified himself with the lives and hopes of the people and immersed himself in the literature and thought of the continent. It was not long until he had entered into contact with a number of promising younger Peruvian intellectuals and became the interpreter of the Christian faith for them. Later he was offered the Chair of Philosophy in the National University of Peru.

In 1926 Dr. Mackay joined the staff of the YMCA as a lecturer, traveling throughout Latin America in a new approach to students and intellectuals. He did such an unusual job that a group of Mexican intellectuals invited him to move to Mexico City and establish his base there, at the very moment when the Mexican social revolution was in full swing and religion was being repudiated. During this time Dr. Mackay prepared his book, *The Other Spanish Christ*, which is generally recognized as a classic in English on the spiritual history of Spain and Latin America, a book which, twenty years after its publication, was translated into Spanish for wider use in Latin America. This study and subsequent writings by Dr. Mackay have led Prof. Baez Camargo to affirm that, with possibly one exception, "there is no other English speaking thinker who has studied and understood more profoundly the spiritual problems of the Spanish and Portuguese speaking world."

He left Latin America in 1932 to become a secretary of the Presbyterian Board of Foreign Missions. Since that time he has not only continued to maintain contact with that part of the world, but has been constantly calling attention to the major issues arising there and to those questions which are most urgent in the development of the Protestant movement. He has done this as a member and President of the Presbyterian Board of Foreign Missions and as a leader of other organizations and movements concerned about Latin America. No other person from outside is so respected or listened to so carefully by the leaders of the Evangelical Churches there, and when he speaks those who listen are compelled to open their eyes to new dimensions of the challenge before them. A significant demonstration of this occurred last summer when Dr. Mackay was invited to address the General Assembly of the Presbyterian Church in Brazil. He lectured every morning, interpreting the meaning and importance of the Ecumenical Movement in such a way that a significant change in the attitude of many leaders of the Church was soon evident.

It is not surprising that, as John Mackay retires from the presidency of Princeton Seminary, he plans to give more time to the study of the religious heritage of Latin America and to closer contact with the churches there.

II

Dr. Mackay has demonstrated his greatness as a missionary statesman in the area of theological education by his contributions to the development of the science of *Ecumenics*. Before the opening of the Oberlin Conference in 1957, a consultation was held for "Professors of Ecumenics" and the list of seminaries represented is a most impressive one. But twenty years earlier Ecumenics as "the science of the Church universal conceived as a world missionary community" was worked out in the mind of Dr. Mackay and this led him to establish at Princeton the first Chair of Ecumenics to exist in any seminary in the world. As we read the minutes of the Oberlin meeting, we see that Ecumenics is now a popular subject, but we suspect that very few have yet caught the grandiose vision which Dr. Mackay has had for this discipline. For him, Ecumenics transforms the study of missions in the seminary into a theological discipline which must be taken seriously as such. At the same time, it comes to occupy a central place in theological education because it keeps constantly before the seminary the calling of the Church to mission in the world and reminds us all that, as Dr. Mackay himself has put it, "theology and theologians and theological seminaries must, therefore, be missionary."

In this context, Ecumenics is not merely a new name for the study of the history of missions or comparative religions, nor the place in the seminary curriculum where we now examine the history of the Ecumenical Movement. Its central concern is the fact that God has brought the Church into existence as a world missionary community, and in this context, it proposes to study the history of the expansion of Christianity, the non-Christian religions, the relations of the different members of the Body of Christ to one another, and the emergent situation in the world in which the Church is called to fulfill its mission. By conceiving of Ecumenics in these terms and developing a Chair of Ecumenics at Princeton as the expression of this idea, Dr. Mackay has given the mission of the Church a new place in the theological seminary and thus raised fundamental questions about the nature of theological education.

III

As one of the outstanding leaders of the world Church today, John Mackay is the missionary statesman whose insights and actions in relation to the mission of the Church are constantly keeping things moving in many different areas of the Church's life. In 1933, soon after the publication of the Hocking Report, Dr. Mackay was one of very few people in America to raise his voice in criticism of it, and he did so in such a way that he called into question the direction in which much of our American Christianity was then going. His evaluation of the report was this: "The description of the contemporary situation is insufficiently realistic; the essential nature of Christianity is unduly simplified; the missionary objective of Christianity is superficially interpreted," and he then proceeded to predict that we have here "the requiem of a thought day that is dying rather than the trumpet of dawn of a day that is coming." Since that time, John Mackay has come into a position of prominence as President of the Presbyterian Board of Foreign Missions, Chairman of the International Missionary Council, a member of the Central Committee of the World Council of Churches, and in all these positions he has continued to make this same contribution to the missionary enter-

prise and to the Church itself. As examples of this, I would like to cite only two which seem to me to be among the most significant.

The first is his insistence upon the close relationship which must exist between mission and unity. Dr. Mackay was one of the early leaders of the Ecumenical Movement whose passion for the unity of the Church is well known in both North and South America. On both these continents, he has done a great deal to interpret that movement and its significance to the churches. His concern for unity is part of his understanding of God's cosmic redemptive purpose which confronts a torn and divided world with the fact of unity and the center around which this unity becomes a reality. "In the center of the chaos of the secular order stands the Beloved Community, the Church of the Living God, the one great hope under God for mankind at such a time as this."

But as the Ecumenical Movement developed and won the interest of men and women around the world, Dr. Mackay began to fear that the concern for unity might become an end in itself and lead to a type of interchurch relations in which the world mission of the Church would be relegated to a place of secondary importance. He then began to insist that unity must be dynamic, the type of unity which we find in the Trinity, and that the word *ecumenical* "is properly used to describe everything that relates to the whole task of the whole Church to bring the Gospel to the whole world." It was at the meeting of the Central Committee of the World Council of Churches in Rolle, 1951, that a statement was prepared on the calling of the Church to mission and unity which emphasized this fact. This document clearly reflects the influence of John A. Mackay and has become a significant factor in the development of the Ecumenical Movement since that time.

Secondly, as a missionary statesman Dr. Mackay has been intensely concerned with the *prophetic* mission of the Church, by which it is called to radiate the light of God upon the world on all frontiers of the concrete human situation. In fidelity to this vocation, he has helped to give a new dimension to missionary witness; he has spoken and acted prophetically in relation to the great issues of life and thought which have arisen in his time, especially in the political realm, and has done so in such a way that has helped to keep the thought and action of the Church from becoming static and irrelevant.

When he was a young missionary in Peru, Dr. Mackay became a close friend of the rising young revolutionary, Haya de la Torre, invited him to teach in the Anglo-Peruvian College and sheltered him in his home, and since that time he has been constantly involved in the political struggles of the modern world. Before America entered the last war, he wrote an article for the *New York Times Magazine* urging us to take our responsibility seriously. After our country entered the conflict, he wrote another article urging that justice be tempered with mercy; and when the war ended he wrote a third article, never published, which was a plea for consideration for the vanquished nations. As the hysteria of McCarthyism reached its height, he was the prime mover and drafter of the famous "Letter to Presbyterians" which helped to change the image of America which existed in other parts of the world and contributed to bringing us to our senses. At the present time, he continues his prophetic mission as he speaks out on the question of Red China and serves as a member of a special commission in Washington, investigating the lot of the abandoned and exploited farm laborers in the United States.

On all these frontiers, it is John Mackay, the missionary statesman, that we see at work. He speaks out because he knows that he is related to a divine order in history, above and beyond all human order, to which he is a witness. And it is his awareness of the ongoing redemptive activity of the Triune God in our time which thrusts him always toward the frontier and makes of him the statesman who seems to have the right word at the right time to challenge the Church to the fulfillment of its vocation in the world. There is certainly no other representative of the missionary movement today who has seen so clearly this dimension of our missionary task or pursued it with such constancy.

As Author

by John T. Galloway

Several years ago Dr. Mackay asked me to write an article for *Theology Today* on Paul Elmer More. He said, "I want you to give it a lyrical touch." It was not until sometime later that I understood how I had been drawn into the pattern of Dr. Mackay's own life and thought, for as I read his books and articles in magazines and theological journals I found his own love of the lyrical. Not long ago I ran across this title in *The Scottish Journal of Theology*, "John Baillie: a Lyrical Tribute and Appraisal," by John A. Mackay. When your editor asked me to write something about John Mackay, the author, I knew I had my predestined *modus operandi*. I must express something of my own feeling for the man and his writings. I must try to give my words something of the lyrical touch, and yet not encroach on areas assigned to others.

Having read all of his books as soon as they were available, and having enthroned many of his thoughts as the guiding principles of my own life, I count it a happy privilege to express appreciation for all he has meant to me. And in that appreciation at least I venture to speak for all who have read his words with profit and gratitude. This is no mean company. How often in reading the works of other writers in the Christian stream one encounters valuable quotations from the writings of John Mackay. For example, the distinguished preacher and teacher, James S. Stewart, reaches out for the strong prose and sturdy argument of our author to give support to his own thinking in his book, *A Faith to Proclaim* (p. 144). It is a word worth quoting again and again: "A Christian filled with the Holy Ghost is the redemptive counterpart of the fanatical devotee of political religion. People consumed by the inner fire of the Spirit are the counterpart in human life of the smashed atom which releases cosmic force. It is not enough that I hear the word of God and obey it. It is necessary that the word of God become incarnate in my flesh in a spiritual sense, that Christ be formed in me, revealed *in* me, and not simply *to* me. If there are theological dialecticians who declaim against piety and decry mysticism, so much the worse for them and their future leadership in Christian thought and life. What we need, in a word, within the Christian Church, if the Church is to match this hour, is Christians who are utterly Christian, in whom the full potentiality of spiritual life becomes manifest."

I have quoted his words at length for they seem to me to be typical of Dr. Mackay's lyrical involvement in the existential character of faith on the frontier. If, as Dr. Tillich says, "Human words, whether in sacred or in secular language, are produced in the

process of human history and are based on the experiential correlation between mind and reality," then Dr. Mackay's books and articles bring us a high correlation, having been wrought in a keen mind encountering important issues of the revelation of God and the hard facts of everyday life.

My own first involvement came during Seminary days. Dr. Mackay had not yet come to the campus as president. He came to deliver the Missionary Lectures which were subsequently published in book form as *The Other Spanish Christ.* As I look back across the years since that occasion, I realize that much of the subject matter has been jolted out of the area of ready recollection, but how could I ever forget the image, still sharp and clear, of the cultured gentleman uttering those carefully carved sentences with a strange articulation which bore the basic impress of the Highlands of Scotland and the modifying influences of America, Spain, and Peru; completely new to me and completely captivating. In the providence of God this encounter came at a crucial time in my life. Weary of study, I had come to one of those low points that sometimes plague the path of the groping seminary student. Here was something fresh and new, something intellectually stimulating and spiritually alive. It was a turning point in my seminary career. It was with a special sense of satisfaction that I later heard the rumor that this same gentleman was to be the president of my Alma Mater. In the passing of the years each of his books and his articles in *Theology Today, The Seminary Bulletin,* and other available instruments of communication, have brought a word to give my highest hopes a lilt, my faith a new reason, and all that I am a deeper indebtedness to John Mackay, the author.

Now, looking back from the present perspective, the fact is inescapable that anyone who writes with a crusader's sense of commitment and involvement in the existential moment cannot at the same time write a classic which remains valid at all points for all future moments. Some of Dr. Mackay's salvos struck their target, served their purpose, and are no longer relevant; but in spite of this fact, it must be observed that an amazing amount of his ammunition has been standard gauge. It will always be valid. It was drawn from the Word of God. Dr. Mackay's environment, his native inclination, and his philosophy of life all conspired to thrust upon him the necessity to produce weapons for a warfare, not monumental masterpieces for a museum.

Looking back over the fruit of his literary enterprise, an inevitable question comes to mind: How could he write so much and do so many other things and do everything so well? The last I knew, it was six books in English; two in Spanish; 28 chapters, prefaces, forewords in other men's books; 60 articles in *The Seminary Bulletin*; 52 in *Theology Today*; 90 others in journals, papers and magazines—and how many speeches besides? Who can measure the influence of this man?

Those who have enjoyed Dr. Mackay's writings have come to expect a certain quality of style and character of content which are the distinctive marks of his major works.

First, a comment on his literary style, and here I dare not be content with superficial observations about sentence structure, means of emphasis or rhetorical ornament. This man is extraordinarily infused within his style. The style is the man. The ancient Horace once remarked that, ". . . in no writing should the manner surpass the matter." This could not happen in the writings of Dr. Mackay, for his words and sentences possess a vitality that banishes the distinction. Words that incarnate a spirit, as in the

crusading pages we have read, can never be judged on the basis of their mere arrangement.

Dr. Mackay writes of the things that matter most: the glory of God in the revelation of Jesus Christ; the will of God for life in our time. He does not write as the innocent bystander; he writes as one deeply engaged in the conflicts of the day. He is therefore mystically incarnate in his own words. The literary style is strangely the man. Being the man, it must inevitably reveal the lyrical love of words and meanings which God has planted generously in some of the chosen Celtic sons of Scotland. This man early pledged his gifts in allegiance to the Sovereign Son of God. He refined his gifts in the disciplines of an education where appreciation of good English was well taught.

From another frame of reference it should be pointed out that Dr. Mackay has the ability to take a subject and open it out clearly for all to see. He does not work with the spirit of sharp dissection which may reveal the inner facts while destroying the subject, but rather with the sensitivity of nature opening the bud of a flower, carefully arranging the petals, stamen and pistil, for all who have eyes to see. He has the good gift of lucidity; the ability to make "the rough places plain."

Turning from style to content, we find a broad range of outreach but a few major concepts which pervade all his literary work. From the missionary concern for the Protestant faith in South America which gave us *The Other Spanish Christ* to the Bible student's devotion to Paul's Letter to the Ephesians which gave us *God's Order*, the same major themes dominate each of his books. He heeded the admonition of Unamuno, "Take a great idea, make it your wedded wife and raise a family." He has done this so well that he may have grown weary of having others confront him with his own quotations as the basis of understanding his work.

One of his great interests is "Protestantism." Having seen the perversion of Christian faith in many lands, he concludes in *The Other Spanish Christ*, ". . . Nothing is more needed today than a true expression of Christianity in these countries." At this point he does not want to press the term Protestant while emphasizing the need for a devotion to the true Christ. He does not want to be offensive. He writes, "Protestantism is in the making, it has not yet wholly found itself, Christianity is an ultimate, an ultimate which is Christ." His conception of Protestantism grows as the writes *The Preface to Theology* and *Heritage and Destiny*. It bursts into full expression in a chapter in *Christianity on the Frontier*.

His second book in English identifies a second major interest—"Theology." All of his books and writings reflect his passionate concern for this discipline. He knows with Milton that,

> "To guide nations in the way of truth
> By saving doctrine, and from error lead
> To know, and knowing worship God aright
> Is yet more kingly."

His deep devotion to the reasons of faith and his strong conviction that the "Queen of the Sciences" must be restored at all cost to former prominence, broke through the boundaries of his desire to write books and exploded into countless articles in magazines and journals and on to the formation of the well-known quarterly, *Theology Today*. Dr. Mackay was not interested in theology for its own sake. He was interested

in truth for Jesus' sake; truth as it leads to goodness in man on the road of life, and that to the glory of God.

In *The Preface to Theology* it is the figure of the Balcony and the Road which gathers up his third great idea: "commitment." The *Protestant Theology* requires *Commitment.* In his last book, *God's Order*, he is still doing battle against the sophisticated scholar who prefers to look objectively on the human scene from his academic balcony, assured that "all committed people are wrong." "One thing is certain," he writes, "the Bible cannot be appreciated or understood by people who approach it with an air, and in the spirit of pure objectivity. The person who comes to the Bible merely to look at it, to examine its truths with a cold scrutiny . . . without personal commitment to the God whom the Bible reveals, will utterly fail to understand or appreciate the Book."

"Commitment" is a keyword in the thinking and vocabulary of our author. In his introduction to *Christianity on the Frontier*, he gives his own purpose: "In *A Preface to Christian Theology* I tried to say: Leave the Balcony for the Road. *Heritage and Destiny* sought to embody the thought: The road to Tomorrow leads through Yesterday. The burden of this little tome might be stated thus: Take the Road to the Frontier."

There is not space to trace further the way the great thoughts of this man have found their varied expression in his different books: how his devotion to Protestantism led to a parallel devotion to liberty and the many significant things he said on that subject; how his devotion to Theology led him into the encounter with the claims of modern culture and led him to challenge some of the favorite follies of our time; how his devotion to God's Order drew him, on the one hand, into the ecumenical movement, and on the other, into a deeper loyalty to the Reformed tradition and to his own Presbyterian Church. Here the concept of the "servant" must be mentioned. This is his word for the Church today.

In the years ahead, one of the three books presently projected will be on the Presbyterian Church. Inevitably another will be on Theology and another will deal with Christian Reality and Appearance. These new books will carry forward the themes already introduced, but they will open them wider for our consideration. They will invite a deeper self dedication. They will, like their predecessors, have one chief end, and that to glorify God as he is revealed in the person of Jesus Christ.

PRINCIPLES OF CHRISTIAN EDUCATION ADMINISTRATION—IN PRACTICE

D. Campbell Wyckoff

Recent studies of the objectives of Christian education, conducted by the Division of Christian Education of the National Council of Churches and by the boards of education of several of the leading Protestant communions, have served to redirect Protestantism's thinking about the curriculum of Christian education. One of the most influential of these studies culminated in the publication of *The Objective of Christian Education for Senior High Young People* (New York: National Council of Churches, 1958).

The chief findings of this study are that Christian education (whether for senior highs or for any age level) is properly related to and guided by a basic objective, that Christian education takes place in a field of relationships in which the gospel must become normative, and that the church and the Christian as they seek to reach the objective must undertake certain life-long learning tasks.

The objective of Christian education is stated in the study in this way: "The objective of Christian education is to help persons to be aware of God's self-disclosure and seeking love in Jesus Christ and to respond in faith and love —to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope."

The setting in which Christian education takes place, according to the study, consists of a whole field of relationships—involving personality (the self and the world of persons), the family, the community, the world (the larger society), history, the physical world, and the church and the gospel. Christian education regards these as the centers of its attention in the field of the person's relationships, normative attention being given to the church and the gospel.

The learning tasks to be undertaken in order to try to reach the objective are: listening with growing alertness to the gospel and responding in faith and love; exploring the whole field of relationships in light of the gospel, discovering meaning and value in it in light of the gospel, and appropriating that meaning and value personally; and assuming personal and social responsibility in light of the gospel.

While the impact of this study and its findings upon many different Christian education groups has been very great, the chief responsibility for identifying its implications and following through on them lies with the curriculum committees of the National Council of Churches and the Council's Committee on Youth Work. One of the responsibilities they carry is that of ascertaining the meaning of the study for the whole area of curriculum and program. Thus the administration of Christian education is opened up for study in a new light.

Conscientious Christian educators

will agree that it is high time that this happened, and will rejoice in the fact that the matter of administration may be studied in light of these new insights on Christian education at a time when there seems to be a genuine readiness on the part of most churches and communions to adjust their administrative modes of operation in order to accomplish their task better.

The Guiding Principles

As the church seeks to fulfill its ministry in the world, that ministry in all its aspects has to be planned, organized, managed, and supervised. Planning, organization, management, and supervision add up to administration—effective direction and control of Christian education.

At the same time, administration is to be understood as having an implementing relationship to curriculum, which in turn has an implementing relationship to objectives. Looked at from the other direction, the objectives of Christian education are expressed in a curriculum, and the curriculum of Christian education requires administrative services. The flow is always from objectives to curriculum to administration in terms of priority in policy; the policy flow is never from administration to curriculum to objectives. This means that administrative needs ought never to determine curriculum, and that curriculum design should never determine the objective.

However, the very processes of administration are to be understood as Christian and educational. Administration does not consist of neutral machinery which when put in operation in the church may serve the needs of Christian education. The relationships between the administrator and the teacher and pupil are often as telling in their educational impact as is the relationship in the classroom. One hardly needs to be reminded of superintendents whose absorption with details of reports and the running of the school obscured the reality of the witnessing community in the experience of adults and children alike, or of the caretaker whose gruff concentration on the preservation of the building tended to undo and deny the truth of what the teachers had taught about the church.

This view of administration may be focussed in terms of a few key principles, principles that deal with its major functions—planning, organization, management, and supervision.

Planning is to be *purposeful.* Observance of this principle ties administration directly back to the objective of Christian education. The major function of a committee on Christian education in a local church is to make and keep this connection.

Organization is to be *functional.* When the structure of the program of Christian education is being built or examined the question to be asked is that of the use that each part, and the whole, is to serve. No part of the organization or program that does not stand up under this functional inspection should be allowed to remain. Anything that such functional inspection shows to be required should be kept or added.

Management is to be *democratic.* Democratic management does not mean that "everybody gets into the act" at every point. The implication is, rather, that properly constituted representative groups will be set up to deal with policy questions, and that the administrators of the program will be responsible for carrying out the policies thus

democratically determined. The opposites of democratic management are, at one extreme, authoritarian management (where the participants are not consulted about or represented in policy decisions) and, at the other extreme, laissez-faire management (where management has practically abdicated its operational responsibilities).

Supervision is to be *co-operative.* Supervision basically involves the process of setting standards, evaluation, and improvement. Unilateral administrative action on any of these matters is likely to produce resistance rather than constructive results. The secret of supervision, then, would seem to be to give leadership to a corporate process in which standards are reviewed and adopted, evaluation in terms of the standards is undertaken, and measures for improvement are decided upon and carried through.

At least one other principle seems to be appropriate: the whole plan and program are to be *co-ordinated.* The principle of co-ordination is necessary in order to see that the whole program is articulated for the accomplishment of its purpose. Everyone involved in administration has to remind himself in this connection that "speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Ephesians 4: 15-16.).

Administrative Practice—Past and Present

Since its inception as a part of the humanitarian movement of the late eighteenth and early nineteenth centuries, modern Christian education has seen many changes in the ways in which it has been administered. What we have inherited from our immediate past is a Christian education that is comprehensive, varied, graded, and systematic.

Christian education in practice is comprehensive. Gradually in the Sunday church school, the vacation church school, the weekday church school, youth fellowships, the home, women's work, men's work, and the rest, there has been brought into being a Christian education set up for every individual that ministers in one way or another to the variety of his Christian education needs. It may not embody too well the principle of co-ordination, but at least it is fairly comprehensive.

Christian education in practice is varied. A set up has been developed that gives every person opportunities to gain experience in a variety of related experiences. In one role he is a pupil. In another role he is a teacher. He may find himself to be an officer. He has opportunity to help in the leadership of worship through participation in choirs. The organization of Christian education is such that participation in its activities will almost guarantee a richly varied personal experience.

Christian education in practice is graded. There has been a studied attempt over the years to discover and apply the principle of meeting individual needs through some careful system of graded experiences implemented in a graded organization. The result has been a curriculum that is either closely graded or graded in two- or three-year cycles. (Even the uniform lessons observe the principle of grading.) The curriculum, in turn, has called for the kind of departmental organization that characterizes most of our church schools

(nursery, kindergarten, primary, junior, junior high, senior high, college, young adults, adults, and older persons). This much we can say—that the principle of age-level grading is almost universally scrupulously observed.

Christian education in practice is systematic. Christian education has sought to be effective through the careful systematization of positions and personnel, placement of pupils, leadership training, records and reports, organizational patterns, and finance.

The fact that Christian education is in practice comprehensive, varied, graded, and systematic is no mean accomplishment considering that it represents the largest educational enterprise in the world that tries to run almost exclusively with part-time volunteer leadership. The possibility is great that because of its past accomplishments and present situation it may be able to respond creatively to the forces that are playing upon it at the present time.

Forces of Change

The careful observer of the current scene is aware that there are a number of forces at work that are bound to produce deep changes in our whole way of life, including our educational system and our religious institutions. The administration of Christian education will inevitably be affected.

The changes are taking place already in telling fashion both in the culture in which we live and in the church itself. The conditions and values of culture are being radically altered by the sweeping success of a scientific way of looking at life and a technological way of organizing life. The processes by which we conduct our affairs have to be reliably determined by research. As we find out more and more about the "how" of human life and the world of nature our material lot is vastly improved, we come into closer touch with one another around the world, we influence one another in new ways through various media of mass communication, and we increase the threat that hangs over each person and people through failure to deal as effectively with the human spirit as with material things. Such warnings about our future as are implied in the discussion of "conformity" and "the organization man" we find to possess a truly ominous quality. Administration seems to be especially vulnerable, for administrators easily lose touch with the realities of the human spirit and the work of the Holy Spirit if they succumb to the temptations that are currently held out to them in the name of administrative effectiveness.

The forces of change are equally great in the church. The church is a success in contemporary America. Some feel that this is a threat to its integrity and to the carrying out of its mission. The church's understanding of its mission is indeed changing. Where there is a sense of responsibility, that responsibility is usually seen to include evangelism, service, social action, and shared outreach. The new understanding of the church ecumenical has brought about profound practical changes in the approach to the missionary enterprise, so that it is regarded now as a work in which we share responsibility but do not monopolize control.

The church has been deeply influenced by the growth of theological self-consciousness in the past several decades. At the same time, great educational advances have been made. Christian education, as a result, stands in

need of an understanding of itself that is deeply theological and informed by the best that educational theory and practice have to offer. The accomplishment of this self-understanding is on the way, but has yet to be fully achieved.

The most encouraging among this spectrum of forces at work at the present time is the church's developing sense of the need for internal integration of purpose in order to achieve unity of impact. At least for the present, the understandings and tools that these forces have placed at our disposal appear to be handled wisely and discriminatingly by the church as it concentrates on its mission (including its educational mission) rather than upon itself as an institution. A turn in the latter direction, however, is possible and might prove to be disastrous.

Administrative Practice—Present and Future

In light of these forces of change, a survey and prediction may be hazarded as to what Christian education administration is becoming and may in the future become. The signs appear to indicate that even now the administration of Christian education is in practice becoming related, theological, integrated, personal, realistic, imaginative, and evaluative.

Christian education in practice is becoming related. The administration of Christian education is seen as part of the work of the church as the Body of Christ fulfilling its teaching task. The "parish" idea has been rediscovered, and in workshops and parish life conferences Christian education is being seen as an integral aspect of the parish life as it seeks to become a corporate experience of the gospel. Christian education is now conceived in some quarters as an enterprise of the congregation as a whole, and as an enterprise ministering to the families of the parish. In the youth fellowship idea the life of youth in the church is conceived as totally related to the life and mission of the church. The new interest in local church committees on Christian education is largely due to the fact that it is the duty of these committees to find, establish, and maintain this relatedness. Administration is thus seen as contributing to the fulfillment of the church's mission.

Christian education in practice is becoming theological. As Christian education has become consciously theological in objective and curriculum, it has followed that administration has begun to be viewed in this light. Administration's task as a function of the Body of Christ is thus to help to create the "atmosphere in which grace may flourish." The burgeoning programs of church officer training and laymen's education are both theological and practical in this sense.

Christian education in practice is becoming integrated. Christian education in the local parish is more and more being administered by a committee on Christian education, whose task it is to study and guide the whole program, working co-operatively with the staff in doing so. One of the great services of such a committee is that of helping to build bridges between the age-level divisions and departments of the church school, between the various agencies of Christian education (the church school, the youth fellowship, the summer program, men's and women's work, scouting programs, and the like), and between the older Christian education agencies and the home. Here the parish idea is often first conceived locally.

Christian education in practice is becoming personal. Leadership theory (and leadership education) are beginning to take into account the leader himself as a learner in the Christian faith and the Christian life. After years of investigation and experimentation, one communion recently stated some new propositions as basic to leadership development:

> Service is a part of Christian discipleship.
>
> Enlistment and training are at heart an evangelistic task.
>
> All service should receive congregational support and appreciation, and should be delegated with very clear lines of responsibility.
>
> Every person deserves the clearest possible instruction in the task he is called upon to do and its relationship to the over-all program and purpose of the church.
>
> Every leader has a right to expect the church to provide opportunities for training.
>
> All demands for service should take into consideration all aspects of the life of the person involved: his health, his home and family, his vocational work load, his emotional maturity and capacity to meet the demands made upon him, and the pressure under which he must labor. The corporate stewardship of time and talent must be evident.
>
> The entire congregation through responsible agencies is obliged to see that the necessary facilities and tools for the task are available.
>
> Every leader has a right to know the length of time of his appointment and that he will not be forced to continue indefinitely against his own free choice.
>
> Every leader has the right when serving to his full capacity to be protected from pressures to do more than he ought to do.

Pupil involvement in administration is being taken more seriously, helping greatly to personalize the process. Astute use is made in some quarters of group experience for the sake of individualization, both in pupil-teacher situations and in the training of leaders. (The Indiana Plan, described in Bergevin and McKinley's *Design for Adult Education in the Church*, is a good example of this. The possibilities of the Danish folk school movement, never realized in this country, are also to the point.) Staff relationships are beginning to be revolutionized as the personal element is taken seriously.

Christian education in practice is becoming realistic. Recruitment, preservice and in-service training, the problem of buildings and equipment, and time schedules are being seriously restudied. There is a definite attempt to discover the proper balance and relationship needed between professional and volunteer leadership for effective work. Caution in the score of overorganization is being exerted by putting concern for objectives and curriculum first.

Christian education in practice is becoming imaginative. The Christian education set up is being expanded through the use of the mass media of communication, and through the rediscovery of the relationship of the arts (music, architecture, the graphic arts, and the spoken word, in particular) to the educational life and work of the church.

Christian education in practice is be-

coming imaginative. A ground swell of demand for effective ways of examining and appraising objectives, procedures, and results is being felt. Hesitation over evaluation, rightly felt at points in the recent development of Christian education, is being cautiously overcome. The more clearly Christian education theory becomes enunciated, and the more directly it becomes related to its theological and educational sources, the more meaningful careful evaluation may become.

If this survey and prediction is accurate in any sense, if Christian education administration is becoming related, theological, integrated, personal, realistic, imaginative, and evaluative, then the forces that are challenging and remaking the culture and the church may be used for the remaking of our modes of operation. The result may be increased effectiveness and adequacy of administration in implementing our new insights in curriculum and objectives.

Decisions to Be Made

This analysis of the gains we are experiencing in our understanding and grasp of objectives and curriculum, the guiding principles that are basic to administration, the place where we are in administration, the forces playing upon us, and the direction we seem to be taking, presents us with questions involving decisions that must be made.

What do our principles mean in general practice in the world in which we live, in light of the mission of the church? What do our principles mean in the specific situations in which we work? Do we intend, and are we prepared, to take our principles seriously?

These are questions that have to be answered by the individual worker, by the local committee on Christian education, by the local parish, by the communion, and by the forces of Protestantism in ecumenical relationships.

The facts of the gospel, the Holy Spirit, the dynamics of culture, and the dynamics of personality all speak against the permanence of our administrative devices and operational modes. Voluntary and planned change are required; involuntary and unplanned change could be forced upon us by circumstances at any time. What would be lost? If our way of doing things (our administrative procedures) were destroyed, we would still have the expression of our way of seeing and grasping life (our curriculum), and could rebuild. If our way of seeing and grasping life were altered, we would still have our objective, and could reorient ourselves and rediscover our direction.

THE GENTLE UNDERSTATEMENT OF LOVE

A Meditation on the Lord's Supper

EMILE CAILLIET

Take . . . This is my body which is broken for you . . . This cup is *the new testament in my blood, which is shed for you.* *Luke 22:19-20*

THE beauty and uniqueness of the Gospel lie in this, that its proclamation when at all adequate is best summed up as the gentle understatement of Love. The wonder for example is not in the fact that our Lord pardoned Peter, but in the way he thrice asked him, "Simon, son of Jonas, lovest thou me?" and then fully restored him with the serene assignment, "Feed my lambs . . . Feed my sheep."

This beauty and uniqueness of the Gospel pertain to the whole of the incarnate life of our Lord, nay, to the very miracle of the Incarnation as summed up in the basic assertion that God was in Christ. Seen aright, it is the whole of this incarnate life from the manger of Bethlehem to the Cross of Calvary which constitutes the gentle understatement of Love. Think of the lowly birth in the stable; of the baptism in the Jordan; of the call to fishermen and tax-gatherers; of the talk with the woman of Samaria; of the ministry of healing to humble folk; of the homage to the Centurion; of the unassuming ways of forgiving again and again; of feeding the multitudes; of warning against despising the little ones; of telling homely parables; of dining with publicans; of washing the disciples' feet . . .

Truly the very core of the Gospel is reached the moment a man realizes that the "Good News" lies in the intimation of a Lord who is "gracious, and full of compassion; slow to anger, and plenteous in mercy," anxious lest any of his children should perish, eager that they should have life, and have it abundantly. Moreover, he knows that man falls an easy prey to temptation. What we have in the opening pages of the Book of Genesis in this context is a highly colored presentation of man's plight, namely the fact that one created to live in fellowship with God is enticed to live in alienation from God, and this in a created world where the God of the 139th Psalm is nearer than hands and feet. No cleavage, no disruption is at stake in this situation, no fatal necessity. To see things otherwise is to read the tragic view of pagan drama back into Scripture, with the result that unbearable guilt complexes become conducive to harsh legalism and to unhealthy introspection. The fact is that our Christian circles today are plagued by attitudes of self-debasement which border more on the pathological than on the evangelical. True Christian humility is the humility of a son, humility before God. The glory of it all, however, is that God never meant to turn this humility into humiliation. This is why he came to us in the form of a Servant, of a Servant whose power of persuasion spares our infirmity by mere recourse to the gentle understatement of Love.

We have missed the deeper meaning of the Lord's Supper in the measure as

we have allowed the sacrament to be taken out of this context, often to be made into a pretext. First, a pretext to keep away individuals singled out as notorious evil-doers. These, it is felt, should not presume to approach the Lord's table unless they repent, then make proper retribution to those they so obviously have wronged. The least that should be expected is that they should profess their honest purpose to comply as soon as this may conveniently be done. And so a privilege has occasionally been granted the self-righteous in a sanctuary decently arrayed for the administration of a forbidding sacrament. Old Roger Chillingworth might well have a reserved place in the front pew at the time of so exclusive a celebration, in spite of that "something ugly and evil in his face" giving "evidence of man's faculty of transforming himself into a devil," as Nathaniel Hawthorne puts it. Pray God Chillingworth never accedes to the pulpit, or the manse!

There admittedly is danger in unworthy participation in the Lord's Supper. Hence a long established practice of self-examination in the light of God's holy commandments. We shall soon hear the familiar words, "Ye who do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways: Draw near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God." Whereupon should follow what the Order for the Celebration calls an acknowledgment of "our manifold sins."

The very comprehensiveness of this confession of "our manifold sins" may cause us to miss the gentle understatement of Love which truly makes of the Communion Service an epitome of the Gospel of God. The overall impression left by this general confession is that it somehow *entitles* us to partake of the sacrament. The plain truth is that the sole reason we *may* partake of the sacrament is that we have been graciously invited to do so. Supposing we fully take this into account, a new danger is likely to dog our steps even then, namely a sense of self-gratification at having accepted the invitation. We had to, anyway. No feigned excuse could possibly avail, we knew, at the bidding of so unique a Host, whether a piece of ground had been bought, new yokes of oxen had to be tried, or a wife had been married. We have moreover had the tact to realize how grievous and unkind a thing it would have been to have kept away from a table so lavishly provided, that it lacks nothing but the invited guests.

Such intricacies have hidden from us the further truth—I was going to say, the blunt, naked fact—that the only ground for the invitation in the first place is that God justifies the ungodly. He bids them come. He bids them come just as they are, and even goes to the length of providing the proper garment. He bids them come though they hardly dare hope for anything but condemnation. He bids them come though despair may be brooding over them, pressing upon their heart like a horrible nightmare. He so loved the world that he GAVE . . . Ah, this is the hitch! He gave, while the hardest thing for man is to do nothing but receive. This is what makes faith so hard, for to have faith is to receive, to receive as only a candid child can receive. Old Tacitus knew about this. He said somewhere in his *Annals* (IV, 18) that "good things

bestowed are pleasing to one only so long as he thinks he can return the favor; as soon as they go beyond this, however, gratitude yields to hatred." The trouble with Tacitus is that he had been so badly informed around the year A.D. 100, that in his reference to one "whom the procurator Pontius Pilate had caused to be executed during the reign of Tiberius," he apparently took "Christ" for a proper name. He did not know the name "Jesus" at all. His reference to Christianity moreover was to "this scourge" which originated in Judea, then sprang up again as a pernicious superstition in Rome, "whither everything horrible and shameful pours in from all over the world and finds a ready vogue" (*Annals*, XV, 44). We need not pause to lament the plight of a city whose innocence could so easily be defiled. What is of interest is the naturalistic context of the judgment rendered by Tacitus with regard to man's instinctive abhorrence of overwhelming benevolence. This context provides the proper setting for a study in contrast between the self-vindication of a pagan pride on the one hand, and on the other the childlike receptivity of a faith exulting in God's munificence. It is the natural man, therefore, the pagan within us who shrinks from divine bounty.

Our sensitivity may further be sharpened as the personal character of the gift of grace is magnified. Heed this eager insistence in the words of institution now singled out for the sake of emphasis: "Take . . . This is my body which is broken *for you* . . . This cup is the new testament in my blood, which is shed *for you.*" The way a man responds to this divine pointer discloses the measure of his faith. At the climactic moment of "The Mystery of Jesus," Pascal heard the Crucified One say to him, "I thought of thee in my agony; I have shed such drops of blood for thee." . . . He then crumbled at the foot of the Cross, uttering the words of ultimate surrender, "Lord, I give thee all." Most, if not all of us, still linger far behind so holy a dedication. The best that can be said of us is that this more directly personal understanding of our Lord's words makes us unbearably uneasy. And yet the new stress just laid upon the words of institution is invited by the Lord himself. As we hear them afresh they are pointed directly at each one of us: ". . . broken *for thee* . . . shed *for thee.*"

By this time, our life is acted upon like those seeds exposed to X-rays. Mutations are called out. A velleity of self-vindication faintly moves our lips: "Have I not in all candor confessed my sins, Lord? Thou knowest I truly repent." This imperfect volition is of no avail, except for a vague awareness of its futility. What matters is that the look of the Lord is now upon us. We dare not look up, and yet we know what that look is like. Such must have been the luminous gaze that overwhelmed Peter when the Lord said to him for the third time, "Simon, son of Jonas, lovest thou me?" For this is the same impression that overwhelms us at the moment the invitation takes on a personal overtone and these words and phrases emerge to haunt us: "*Take* . . . broken *for thee* . . . shed *for thee,*" in a silent confrontation.

Then, under the enigmatic tenderness of that gaze, as the invitation is represented to us as almost an allusion to our condition, there suddenly flashes upon us, "unforeseen and unsought"—as Schweitzer might put it—the insight, "Broken *by whom*, Lord? And

who caused thy blood to be shed?" How amazing the kaleidoscopic simultaneity of the scenes a man will suddenly behold, once he has been put on his mettle in a crisis situation! I once faced a German firing squad only to be saved by a miracle, and I think I know.

"Broken for me . . . Broken by whom? Shed for me . . . Who caused that blood to be shed?" The flash and outbreak of an oppressed conscience leave us hopelessly beholding the disciples asleep while the man Christ Jesus is left alone to the wrath of God Almighty; beholding Jesus betrayed with a kiss by one of his own, in the dark; Jesus mocked, smitten, struck on the face, spat upon, crowned with thorns; the populace in league with the rulers and the chief priests crying out all at once, saying Away with this man, release unto us Barrabas; Jesus crucified between two thieves; Jesus in torment amid blasphemy and derision; his disciples scattered abroad, running for their lives. . . .

"Surely, Lord, had I been there I should not have joined in that desertion; not joined in that betrayal; not joined in that blasphemy and denial of all justice . . ."

Yet my heart is no longer in that protestation of loyalty. And all this while the same look is still upon me that was upon Peter when for the third time he heard the question, Lovest thou me?

Out with the sin that lieth at the door! Each time I have indulged in gossip, envy, cheating or backbiting, each and every time I secretly have rejoiced in iniquity, in some form of harm done to others or suffered by them, I have broken *that* body, caused *that* blood to be shed. I seem to hear a distant hammering, a driving of nails through those hands that were raised only to serve, to heal or to bless. Now I *know* that the man I have been has had a part in that hammering over there. Nay, as out of the whirlwind the piercing dart, the thrust of Nathan to David has struck me also:

"Thou *art* the man!"

How petty in this situation, how inadequate, however sincere and well-intentioned, the general confession of my sin*s* which preluded my partaking of Communion! How sordid my rebukes to those who are in truth my fellow-sinners! Remember Baudelaire's Dedication to the Reader of his *Flowers* of *Evil*?

—To thee, hypocrite, my fellow-creature, my brother!

Broken by whom, this, our Lord's body? Who caused this blood to be shed? We are all in this evil thing to the hilt, each and everyone of us. We have had intimations of this fact in our best moments. It is high time that we should see it the way it is:

"Thou *art* the man!"

The point however is that our Lord never said it, never intimated the fact. And down to this day he merely gives, saying: "Take . . . This is my body which is broken for you . . . This cup is the new testament in my blood, which is shed for you." And that same mysterious tenderness is still on his face. As you accept his invitation this evening, the blessing of that same unassuming look will be upon you, that was upon Peter—the third time. May you then be granted the grace to discern in his words of institution the gentle understatement of the Love "which moves the Sun and the other stars."

MAN AS THE CONTEMPORARY THEATRE SEES HIM

E. Martin Browne

What is man, that thou art mindful of him?
And the son of man, that thou visitest him?

Pity poor man! At the height of his greatness
He is nothing but a sketch of simple lines
And at the end, one quick sweep of a sponge wipes every trace away.

Comparing the Psalmist with Aeschylus, we are aware of a similarity and of a difference. For both, the state of man is a precarious and fleeting one: "Man is like vanity: his days are as a shadow that passeth away" (Ps.144), and the quick sweep of the sponge wipes them all out. The difference is, that for the Psalmist there is a "thou" who visits man and is mindful of him. To follow this doctrine to its Christian conclusion, we can go to the medieval York Cycle of Mystery Plays, and listen to God addressing his new creation:

For this cause made I you this day,
My name to worship evermore.
Love me, therefore, and love me aye:
For my making, I ask no more.

This kind of simple statement, however, seems far removed from the contemporary mind: from those who live in an age in which the basic assumptions involved in God's pronouncement are called in question. For a doctrine of a loving God who wants nothing but the return of love from his creatures presupposes a doctrine of man which knows what he is, whence he came, and where he is going—a doctrine which places him in the light of transcendence.

After the end of the Middle Ages, this light grew dimmer, until in the eighteenth century it became almost imperceptible. The light of human reason shone so brightly that man could see himself by it as sufficient unto himself. With the discoveries of science in the nineteenth century and in the first half of our own, reason's light also has dimmed: man is every day becoming master of more of the natural world, yet every day more aware of his own littleness and of the vast unfathomed depths that stretch beyond his ken.

Yet the transcendence which he once more acknowledges has no comfort for him, since he has long forgotten the Incarnation. In this universe which he conquers so swiftly, he does not recognise love as first principle: he does not recognise a creative love to which he can respond. So the transcendence which he knows is fearful, and the infinity which stretches beyond the ever larger confines of the known is bitter cold.

It is against this background that we should examine some of the ways in which the contemporary theatre has presented man: and perhaps we can see from them what we have to meet as Christians when we try to interpret their own situation to our fellow-men

today. The theatre is still, as it was for Shakespeare, a mirror held up to nature, showing the impression of the age as upon a tablet of wax. From it we may therefore see how our age regards itself, and particularly how it regards man, who is the hero of the play.

In England at least there has been a sharp cleavage between the period of the 'thirties and 'forties and our own decade. The liberal idealism of the earlier day has completely disappeared. Typical of this idealism is J. B. Priestley. He is a Yorkshireman, and, like many people from a hard-headed area, has a strong streak of sentimentality. During the war, he wrote a play called *They Came to a City*, which showed a group of diverse people, characterised in rather the naïve fashion of a morality play, finding themselves at the entrance to a mythical city. This proved to be at once a touchstone for the judgment of character and a place of happiness for those who passed through the gate. But these, the worthy ones, had to learn to come out again and find their happiness in carrying the atmosphere of the city of brotherhood into this world, bringing renewed faith and hope to their fellows.

Priestley had a powerful influence on the English public during the war, through a series of broadcasts which brought courage in the darkest days, precisely because they appealed to the nobility in ordinary men. He paralleled the more stirring appeals of Churchill with a domestic brand of heroism. Traced back to its roots, this was an essentially humanistic appeal, and Priestley's plays run on the same lines. At his best, he conveys the warmth of human relationships in a way which gives people confidence to live; and he brings the moral imperatives into their lives, as in *An Inspector Calls*, giving the sense of ultimate security which standards do provide to the human heart.

This was the last fruit of an era which began in Victorian times, and which is analogous to the era of expansion in America, with liberal humanism as its basic philosophy. Today, it is gone with the wind. A much harder view of the human plight is taken, and a much more searching question is asked. The keyword, as well as the catchword, of today is existentialism: the question is, can we believe anything more than that at this moment we exist? And the existence which the playwrights show us is a brutal one—brutal not so much in terms of violence (though of that there is plenty, as in the theatre there always has been), but by portraying man as a creature whose very nature implies despair.

The high priest of existentialism is Jean-Paul Sartre. All the group of dramatists who have been writing in France, and have produced the finest body of dramatic writing since the war, are more or less influenced by him, and that influence has spread to England and I think to some extent also to America. Sartre has been a rabid opponent of the Catholic system of values, and has tried both by direct attack (in *Le Diable et le Bon Dieu*) and indirectly to destroy them, and to omit God from a universe in which he believes that no such being exists. His characters are always seeking freedom, the freedom of the individual spirit to be itself—the only thing it is sure that anything *can* be, for existence itself is all we know. To this end, moral values are appropriately sacrificed: the heroes of *Les Mains Sales* and *Les Mouches* (translated as *The Red Gloves* and *The*

Flies) are triumphantly themselves by means of murder. The latter play makes a terrifying comparison with the *Oresteia* of Aeschylus, from which I quoted at the beginning. In Aeschylus, the human passions are primitive and terrible, and the law of vengeance which prevails, till it is superseded at the end of the trilogy, is a horror against which the civilising forces have to wage a death-struggle: but a happy issue is possible out of these afflictions just because there are laws, and a recognition that man is bound by them. In Sartre no such laws exist, or if they do exist for some, the whole object is to show that they have no absolute validity and indeed must be done away with if man is to be himself.

This profound pessimism is seen also in the work of a better theatre-craftsman than Sartre, if a less profound thinker, Jean Anouilh. In a great variety of plays ranging from the gossamer lightness of *Ring Around the Moon* or *Time Remembered* to the grim satire of *Waltz of the Toreadors* or the poignant grief of *Euridice*, Anouilh presents man as a creature incapable of emerging from the web of despair which enfolds him. His typical heroine is a young girl whom he describes as 'pure'; and to whom the world does terrible things. But the purity which he gives her is not moral: he has no moral values as we know them, and his heroine is often at least the partial author of her own downfall. In that downfall we are meant, it seems, to see the preservation of one's own nature as the only object of striving, and to regard a cataclysmic outcome to the story as having some value so long as the heroine remains herself.

Herself—but any *sort* of self . . . here is the heart of the challenge contained in this kind of contemporary drama. It is the challenge to abandon goodness: and as we shall see it is issued not only in France but also in England and America. I suppose it can be seen most strikingly in a play of Sartre which is set in hell—a concept one would expect Sartre to deny along with that of the God from whom hell is separation. But hell for him means the ultimate in human misery—that is, terribly, all: and as such it is more frightful than the most ghastly picture of convoluted torture that we can recall from Dante or from medieval painting.

The play is called, with an irony which reflects the rather legal cast of the author's mind, *Huis Clos*: the vacation between law terms. We remember Rosalind telling Orlando how time 'stands still . . . with lawyers in the vacation, for they sleep between term and term, and so perceive not how time moves.' In this horrible stillness of time, a man and two women find themselves in a Second Empire drawing-room without windows and with a door that is always locked unless the bell should chance to respond to their desperate pushing of it. All three are responsible for the death of at least one person. In Sartre's hell, each finds himself the torturer of the two others, and when they have stripped each other's spirits naked they conclude that "hell is other people" and there's nothing to do but "get on with" that eternity.

"Hell is other people." Here is the complete opposite to the Christian concept of the people of God. Our nature requires that we receive the due reward of our deeds. Only there is and never was the possibility of redemption. To be oneself is the aim, and in itself that aim spells inevitable failure. At this point we may help our understanding

by putting beside Sartre a Christian playwright who has probed no less remorselessly into human nature, T. S. Eliot.

No one has exposed more searchingly the Waste Land of human life, or the frustration and futility of contemporary society. No one has travelled further into the dark night of the soul, nor been more realistic about the limits which human nature sets on its own achievement. There is no trace of Priestley's nobility here; and the effect of Eliot's plays is disturbing rather than uplifting to most people. Eliot too has his hell-scene. It is in *The Cocktail Party*. At the beginning of the play, Edward has found himself with a party on his hands because his wife Lavinia has mysteriously disappeared—at the instance, as he discovers, of Sir Henry Harcourt Reilly, a psychiatrist, who has taken her to

> 'a kind of hotel. A retreat
> For people who imagine that they
> need a respite
> From ordinary life.'

After a short stay he returns her to Edward, and husband and wife are left alone. But here, one at least of the apparently irreconcilable couple comes to a realisation which offers the possibility of change. "Hell is oneself," says Edward. At the dress rehearsal of this play, when the line was spoken, Eliot leaned over to me and whispered "Contre-Sartre!" Self-discovery, the process which seems like hell while it is going on, and is indeed part of the hellish experience, can be salutary if it leads through to self-realisation and penitence. "Hell is oneself" is already a potentially Christian affirmation. The Edward who makes it can in the next scene realise that he and his wife must "make the best of a bad job," and she also, after her self has been revealed to her by Reilly, in his consulting room, can participate in making a fresh start.

"Then we can share a taxi and be economical."

Both of these playwrights, the Christian and the anti-Christian (will Sartre remain so, I wonder?) are concentrating, at any rate in this phase of their work, on the individual. Drama, which was for the Greeks, for the medieval writers, for Shakespeare primarily a social art, however much it mediated its social consciousness through the individual character, has in recent years become more and more concerned with the single soul. The development of the science of psychology has of course greatly increased this tendency: it has made the treatment of the person much more subtle and complex, so that the 'sketch' is no longer one of 'simple lines.'

It has also, perhaps, increased for dramatists the fascination of the morbid in human psychology. To an Englishman, it is curious that the two great dramatists who have shown this tendency most strongly have been Americans. That the land of opportunity, of progress, of freedom should have produced the principal examples of it seems a contradiction: but when one gets to know America a little better one sees that this is understandable. The strength of the morbid passions is a necessary counterpoise to that of the expansionist; and for this continent, with its vastness both of landscape and of population, and its sudden emergence from the limitations of a puritan provincialism, the revelation of these residual problems is a necessary purgation.

With O'Neill, the revelation, however terrible, does have a purgative quality in itself. His Oresteia, *Mourning Becomes Electra*, though its issue is far less positive than Aeschylus', and its suffering more terrible because more psychologically subtle, retains the grandeur of the original. In the magnificent *Long Day's Journey* we are indeed taken into night, but we are left with a profound compassion and love for the family with whom we have taken the journey. When O'Neill tried, as in *Days Without End*, to make contact with his Catholic background on the stage, he was not successful: but there is no doubt that it has influenced his attitude to his characters, and that there is a Christian undertone in much of his work.

Tennessee Williams has only once attained to a comparable stature in *A Streetcar Named Desire*. This, like all his plays, save only the ambitious failure *Camino Real*, is set in the decadent society which he sees in parts of the South. It differs from the decadence which O'Neill so often shows in that it *is* the society, not merely the individuals, which has decayed. Williams has a tremendous power as a theatrical craftsman: indeed we owe to him much of the technical renewal which the theatre has experienced in recent years. He has a compelling way of presenting human character and of commanding our sympathy for life's misfits and mistakes. In his most recent plays he has tended to violence, with what almost seems a pathological delight; so that one has wondered whether he will descend from his position as a serious dramatist of commanding stature to a melodramatist exploiting his brilliant gifts for effect. But I do not believe he will: for I think him too much a poet for that.

The poetry of *The Glass Menagerie* and *Streetcar* does not consist in beauty of word-patterns or of image or phrase: it springs rather from the way in which the characters are seen. Imagine what Blanche would be like to meet in real life: how fast one would try to run away from that raddled, deluded, snobbish, nostalgic female! Yet Williams makes us see her with compassion mixed with wonder. While we watch horrified her self-impulsion towards tragedy, we perceive the springs of her soul and the causes of its decay. In the end, he gives her a certain pathetic majesty. I do not think we can call the play tragedy, as for instance we can call *Desire Under the Elms* tragedy; but we can call it poetic.

The other two characteristics which concern us about Williams' work are the nostalgia and the sense of social milieu. The nostalgia is, of course, partly due to the southern settings: he is dealing with a situation in which the past was truly better than the present, and from which the future seems, to him at least, to offer no hope of escape. But I think that the nostalgia is also a reflection of the fundamental hopelessness of his attitude to life, which may be compared to that of Sartre and Anouilh. It may also be interestingly compared with that of a much younger dramatist from England, John Osborne. In his late twenties, he wrote a play which swept England with a sense that for the first time the young post-war generation had found a spokesman, and implanted a new phrase in the language. Jimmy Porter, the 'angry young man' of *Look Back in Anger*, is an infuriating creature both to the other characters in the play and to the audi-

ence; yet he is equally so to himself, and his anger springs from a deep self-loathing. Here is the young man born of the upheaval of the war, the frustrations of an impoverished and exhausted country, and of the destruction of the old class distinctions in the birth-pangs of a new society. But instead of looking forward to a new day he is always looking back—to the dying woman who helped him, in pity and love, but mostly in anger to his wife's family and their hostility, to their old days . . . although it is in anger, he cannot help looking back.

"If you've no world of your own," he says: and here of course is the reason. For the young of today, the bomb is overhead, and there is no pattern on the earth beneath into which they can see themselves fitting. In another play by a young writer, *Each His Own Wilderness*, by Doris Lessing, one has the astonishing spectacle of a young couple rejecting the liberal idealism of Priestley's generation, not for anarchy, but for ordinary humdrum, bread-and-butter day-to-dayness. "Let us alone: we only want to live." This is a more positive, healthier version of Jimmy Porter's story. At the end of Osborne's play, when his wife, having lost their baby, and unable to have another, comes back to him despite his intolerable raging against everyone and everything, their only refuge is in a children's game of pretending to be animals. It is pathetic and rather horrible, for it reveals to us the abyss which they are hiding from their eyes: but it does at least signify that they stand before it hand in hand—that human love at least is left to them.

It is no new thing that a dramatist should discover this as the one indestructible thing in a world which seems bent on its own destruction. One remembers, after the first world war, such plays as R.U.R., in which a world devastated by robots was bequeathed to a single pair of lovers. Life has, for at least the English and American writers if not for Anouilh and Sartre, that much left in it. But there is more. Arthur Miller, the other principal living American dramatist, categorically affirms in the preface to his collected plays:

> "The assumption—or presumption —behind these plays is that life has meaning."

The sense in which this is true for him he goes on to work out in a very significant commentary, which asserts that the playwright may try to teach, but the criterion is the passion with which the teaching is given. "The theatre," he says, "is above all else an instrument of passion." And he goes on to say how, like Christopher Fry, he had 'tried to grasp wonder—to make it on the stage by writing wonder,' but had learned (what Fry still needs to learn) 'to seek cause and effect, hard actions, facts, the geometry of relationships . . . and to let wonder rise up like a mist, a gas, a vapour from the gradual and remorseless crush of factual and psychological conflict.'

This is to express one's belief in life's meaning by allowing life to exhibit that meaning: in short, to have faith in life. And to this extent Miller has faith beyond that of Williams, for instance. It is, too, a faith that he holds and expresses socially and not only in or for the individual. Williams shows us, sometimes in a visual conception and a rhythmic pattern which are incandescent, the milieu surrounding his characters. Miller relates his characters

to their milieu in a positive way. He owes a great debt to Ibsen, the poet of two generations ago who was adult enough to write social drama with a depth which achieved, not just a rebellion against obvious evils, but a poetic understanding of their effect on character. So too with Miller. *Death of a Salesman* is not, as has often been said, an indictment of the gospel of material success. It is a poetic drama of the family and the job, of those things which make up life for man, the ordinary man, who has become the 'hero' of a tragedy because the author has been able to see him deeply and wholly enough to make him so. The death of Willy Loman has a universal significance: and it is well worth listening to what Mr. Miller has to say on this subject:

> In a great variety of ways, even death, the ultimate negative, can be, and appear to be, an assertion of bravery, and can serve to separate the death of man from the death of animals; and I think it is this distinction which underlies any conception of a victory in death. For a society of faith, the nature of the death can prove the existence of the spirit, and posit its immortality. For a secular society it is perhaps more difficult for such a victory to document itself and to make itself felt, but, conversely, the need to offer greater proofs of the humanity of man can make that victory more real . . .
>
> It was not out of any deference to a tragic definition that Willy Loman is filled with a joy, however broken-hearted, as he approaches his end, but simply that my sense of character dictated his joy, and even what I felt was an exultation. In terms of his character, he has achieved a very powerful piece of knowledge, which is that he is loved by his son and has been embraced by him and forgiven. In this he is given his existence, so to speak—his fatherhood, for which he has always striven and which until now he could not achieve . . .

Mr. Miller is concerned, in fact, to find in the facts of human life the reality of the human will, and he sees human love as the solvent of the tragic problem.

The same purposes operate in a current play on a biblical subject, *J.B.*, by Archibald Macleish. The poet tries to tell the Biblical story faithfully in terms of his and our own time, using a couple of circus actors to play God and Satan in the fable which opens and closes the Book of Job. He finds himself entangled in the total inconsistency between the fable and the poetic argument which forms the main part of the Book, and the result is not really satisfactory. A Distant Voice over the loudspeaker has to be introduced to give passages from the King James version, and thereby to negative the reality of what the two circus actors are doing. But, these criticisms made, let us recognise thankfully that this is a major work of fine poetic quality, which brings in the most poignant fashion the human sufferings of Job into terms of contemporary life and makes him and his wife real and near to us. The sufferings which fall upon them exhibit all the futilities of our time, from bombing and insensate crime to carelessness and chance. But the only answer is not in the words of the all-powerful Creator, who shows no love, but in the human love which enables the husband and wife to find the seeds of a new life together in the end.

Nineteen centuries after Christ, in other words, we are no further on than the author of the Book of Job. We have lost the love of God, the sense of our oneness with the Transcendence. Towards that love, as towards our own condition, we have to take the hard way. Eliot ends *Murder in the Cathedral* by saying that we

Fear the hand at the window,
the fire in the thatch
the fist in the tavern,
the push into the canal
Less than we fear the love of God.

That love for us is represented by the Hound of Heaven and by the Eumenides whom we dare not turn and face. But the great thing is, that we know it to be there, and working in us, even in spite of us.

For an example of this view of man's position, we may close by taking Graham Greene, an author whom no one could accuse of making things easy or of painting a rosy picture of man's condition. His psychology is distinctly on the morbid side, his sense of the weakness and futility of human nature is extreme. Yet no one can help seeing in the passion of his characters the workings of Transcendence. In *The Living Room,* he presents us with a Catholic household haunted by a morbid fear of death. Two elderly sisters with their brother, a crippled and useless priest, have shut up all the rooms in their house in which anyone may have died. To this house comes a niece who has fallen in love for the first time with an older man and given herself to him in all innocence of feeling. Persecution by her bigoted aunt finally drives her to suicide; and we seem to have seen nothing but a sordid tale of human pettiness and selfishness. But the faith that is buried in these people opens a door for the grace of God to work even through what appears to be mortal sin, and the souls of the old people are saved in a final scene which comes like a resurrection after the girl's passion. This action of grace, unaided by human virtue or human love, shows us the other side of the medal which we have been missing, and suggests that to see a complete picture of Man we still have to look beyond him to the God who made him and means to win him for himself.

SIZE IS NOT ENOUGH

ERNEST T. CAMPBELL

THE dominant characteristic of the Christian Church in our time is its catholicity. The word "ecumenical" is more than an overnight guest in our vocabulary. The term is here to stay. Over the last thirty years we have been searching for and finding ways to express our fundamental oneness. We are doing more and more things together. Significant denominational mergers have taken place. And the end is not yet!

In such an hour it is imperative to remember that we are committed not to a "Catholic Church," but to a "Holy Catholic Church." Both adjectives must be kept in sight. One monitors the other. A Church that was only "holy" would tend to be insular, pietistic, and irrelevant. A Church that was only catholic would be little more than a sprawling octopus of ingeniously organized religion.

But the Church can be holy only insofar as her members recognize that they are called to be God's "holy ones," τοὶς ἅγιοις, "the saints." We are called to be saints. Not in the Roman understanding of that term which defines the saint as a canonized individual; but in the evangelical sense—for this term is a dominant category in the New Testament, appearing there no less than sixty times. We may not *look* it, we may not *like* it, but we are called to be Saints!

Holiness is the foremost attribute of God. It stands for the "onlyness," the "otherness," the "apartness" of the Almighty. It represents all that makes God God.

And he would have it the foremost attribute of his people. The ecclesiastical transients who infest our cities and spend their time comparing Church with Church can be heard to ask: "Is it a *friendly* Church?" "Is it a *singing* Church?" "Is it an *active* Church?" "Is it a *generous* Church?" But God looks down in hopeful patience and asks "Is it a *holy* Church?" This is our calling. "Be ye holy for I am holy," saith the Lord.

But how is Christian sainthood to be expressed? What does it mean to live a holy life? Some have equated holiness with a list of "do's" and "don'ts." They see the saint as one who never smokes, or dances, or uses lipstick, and who consistently spells cinema with an "s." One thinks of the mountain preacher who expounded the words of the Apostle John, "Love not the world neither the things that are in the world . . ." by saying, "If that don't mean baseball, what do it mean?"

Standards of personal conduct have their place but the holy life involves much more than this. Petty legalism is too easy, too negative, and too much centered in the individual.

Others express their holiness by distinguishing themselves from the world through some form of outward demarcation. They abstain from wearing a necktie; they paint the bumpers on their automobile black; they display a religious motto prominently in home or office; they append a scripture text to their license plate; or sport a pin with a spiritual insignia on their lapels. It is one thing to stand up and be

counted, but quite another to assume that any such external sign can fulfill one's Christian calling.

The classical answer of the Roman Church is that genuine sainthood must ultimately lead to the convent or the monastery. The cloistered life alone offers the possibility of unqualified saintliness. The late Pope Pius XII in addressing a crowd of teen-age Italian girls in St. Peter's Square sought to encourage them in the direction of Holy Orders by remarking that "The state of virginity by its excellence is superior to that of matrimony." Protestants, however, are not at all convinced that it is nobler to be a Sister than a mother.

What then is a saint? *A saint is one in whom the Holy Spirit is producing an ever growing resemblance to Jesus Christ.*

This holiness will have its active and passive sides. Oswald Chambers rightly observes that "the one mark of the saint is the moral originality that springs from his abandonment to Christ." One who is indwelt by the Holy Spirit becomes capable of an exciting and creative kind of goodness. He will do more things by accident than others do on purpose. He will be a "do-gooder" unashamedly, and in so being will make men homesick for the Christ.

But sainthood has its passive side as well. This is the side that we American Christians tend to overlook because the active virtues of the Hebrew-Christian tradition square so perfectly with the needs of our competitive business enterprises. One can be sure of a good hearing at most any Chamber of Commerce gathering so long as he rings the changes on the virtues of thrift, forethought, industry, and enthusiasm. "Go to the ant thou sluggard, consider her ways and be wise" is an exhortation tailor-made for the aggressive world of buy and sell.

It remains for us to discover what Horace Bushnell called in one of his sermon titles, "The Efficiency of the Passive Virtues." Perseverance, forbearance, forgiveness, tolerance, endurance—these are the virtues least likely to be imitated by the man outside of Christ—and, thus, the virtues most likely to bear witness to our Lord.

The passive virtues are commended to us in the Scriptures. In the Beatitudes Jesus exalts the meek, the mourners, the persecuted, and the reviled. Among the fruits of the Spirit in the fifth chapter of Galatians are love, peace, longsuffering, meekness, and temperance. The character of our Lord is hailed by history as much for what he endured as for the works that he performed.

And these are the virtues that come hardest to us because we do not come by them naturally. What was the most taxing experience in the life of the Apostle Peter? If the tradition be true —we would be inclined to believe that his head-down crucifixion in the City of Rome was his supremely trying hour. Perhaps not. Martyrdom is made bearable by a compensating sense of purpose and conviction. Its pain is mostly physical.

But what about the day when Peter sidled up to Jesus and said, "Lord, how oft shall my brother sin against me and I forgive him?" "Till seven times?" Someone was on his back—and had been there a good long time. Was it an old friend who knew him when? Or was it an acquaintance of more recent years who was constantly

impugning Peter's motives for becoming a Christian? At any rate this man of turbulent spirit had had about enough. One more time to forgive—and then he would let him have it. But Jesus answered, "I say not unto thee, Until seven times: but until seventy times seven." It is not unlikely that in God's good book this went down as Peter's shining hour. Significantly, Peter remembers Jesus in later years as one "who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously" (I Peter 2:23).

The saint is still the unanswerable logic of the Christian faith. Size is not enough. Our Lord never promised that the Church could take the world by numbers or storm it by sheer bulk. The Church must be holy as well as Catholic. And her holiness waits on our becoming saints.

THE SON OF MAN

". . . The Son of Man comes as the herald of the rule of God in which the judgment of God on the sin of men is effected in its most drastic form—by forgiveness. The Son of Man comes as the bearer of this forgiveness; he comes to dispense it to men by relating himself to them, by being "the man for other men." And it is theirs as they receive it at his hands, by becoming related to him. He is the Man of God who claims men completely for God, and he is the Son of Man who imparts God completely to men. He is the nucleus or center through whom both the inexorable demands of the righteousness of God and the inexpressible grace of his forgiveness are disseminated through mankind. It was to be this center of humanity that he became incarnate as the Son of Man. He formally entered upon it as his baptism, and at his death he carried it to its consummation when he gave himself for us and said *tetelestai*, "It is finished" (John 19:30): The incarnation of the Son of Man was complete."

—*The Gospel of the Incarnation*, by George S. Hendry. Westminster Press, Phila., 1958. Pp. 113, 114.

PRINCETONIANA*

Faculty

Professor Otto Piper of the Department of Biblical Studies delivered the Sprunt Lectures at Union Theological Seminary, Richmond, Va., February 21-24. The subject of Dr. Piper's lectures was "The Christ of the Gospels." Recent Christology, he claimed, has emphasized one-sidedly the divine nature of Christ and has overlooked the fact that in the New Testament there is equal stress upon his human nature. He illustrated his thesis not only from the Synoptic Gospels, but also from John's Gospel and the Pauline Letters.

Dr. Hugh T. Kerr, Professor of Systematic Theology, has received a Fellowship from the Guggenheim Memorial Foundation. He plans to be on leave during the Second and Third Terms of the academic year 1959-60 and will be doing reading and research in Europe in the field of "symbolism and the communication of religious truth."

During the first two weeks in March, Dr. Charles T. Fritsch was in Israel where, under the auspices of the American-Israel Society, he conferred with archeologists and government officials regarding the underwater archeological expedition which is to take place this summer in the harbor of Caesarea. He held conferences with Dr. Mazar, President of Hebrew University; Dr. Yeivin, Head of the Department of Antiquities of Israel; and Professor Yadin, who showed Dr. Fritsch through the scrollery of the university where the scrolls that Israel owns are on display. Besides visiting a number of important archeological sites, he visited Hazor, Megiddo, Beth-Shan, Beth-Shearim, Beer-Sheba, Abdat in the Negev, and Elath on the Gulf of Aqabah. Through these personal contacts and interviews, Professor Fritsch was able to enlist a number of Israeli archeologists, divers, and administrative officers to take part in the joint American-Israeli expedition this summer.

Dr. Donald Macleod of the Department of Homiletics returned to the campus at the beginning of the Third Term after a six-month leave of absence spent in study and research in the British Isles. Although most of his reading was done in the libraries of the British Museum, Sion College, and Dr. Williams's private collection in London, he also spent some time in Edinburgh and Oxford. Professor Macleod gave addresses in several colleges and preached in a number of churches, including Wellington Church, Glasgow. Shortly after his return to America, Dr. Macleod was guest preacher at the well-known Chicago Sunday Evening Club which was televised over WTTW, Chicago.

At the annual meeting of the Society of Biblical Literature held at Union Theological Seminary, New York, December 28-31, Dr. Virgil Rogers was re-elected Treasurer and Dr. Bruce Metzger was appointed to the Council for a term of three years.

During the Third Term, Dr. Thomas F. Torrance, Professor of Dogmatics, University of Edinburgh, has been

* Materials for these columns were prepared by Elmer G. Homrighausen, David Hugh Jones, Hugh T. Kerr, George S. Hendry, Robert E. Sanders, Harriet Prichard, and Robert M. Hoag.

Guest Professor in Theology. Professor Torrance gave two lecture courses, "Theology and the Scientific Method" and "Reformed Catechisms" and supervised one seminar in the Theological Colloquium for Seniors.

Warfield Lectures

The first series of the Annie Kinkead Lectures, which were established by the late Professor B. B. Warfield in memory of his wife, was given in the week of February 2-6 by Dean James I. McCord of the Austin Presbyterian Theological Seminary, Austin, Texas. The fact that Dean McCord is also president-elect of Princeton Seminary is coincidental, since he was chosen by the Faculty to inaugurate the new lecture series long before he was elected president by the Board of Trustes. But it was certainly a happy coincidence.

The lectures are required to deal with some aspect of Reformed doctrine, to which Dr. Warfield was so deeply devoted, and the theme chosen by Dr. McCord, "The Grace of God in Christian Theology," was singularly appropriate; for this theme is not only central to the Reformed faith, but none could illustrate more clearly that the essence of the Reformed faith is a concern for the integrity of the catholic Christian tradition. Dr. McCord took as his starting-point the reopening of the ecumenical discussion of grace at the Lausanne conference of Faith and Order in 1927, and from that point he moved into a broad survey of the historical, philosophical and theological factors which have combined to shape the problem as it presents itself today. In his three final lectures he outlined a constructive approach to the concept of grace as demand and healing, and a reinterpretation of the sovereignty of grace in terms of a "recovery of the personal."

The lectures were followed with close attention by large audiences.

Special Lecturers

The sixth and final address in the *Challenge to the Church* series of lectures inaugurated during the current academic year was delivered on March 18, 1959 in the Seminary Campus Center by Carlos H. Baker, Ph.D., Woodrow Wilson Professor of English Literature at Princeton University. His topic was "The Bible in American Fiction." The series which he concluded was begun on October 15, 1958, with a lecture by the brilliant young Harvard Professor, David C. McClelland, Ph.D., who has made an important contribution in the field of psychology through his research on motivation. His topic was "Religious Overtones in Psychoanalysis." On November 25, Dr. J. Robert Oppenheimer, Director and Professor of Physics in the Institute for Advanced Study, Princeton, spoke on the topic, "Science and the World Today." On January 20, 1959, Professor E. Martin Browne, Director of the Program of Religious Drama in Union Theological Seminary, New York City, gave an address entitled, "Man as the Contemporary Theatre Sees Him." Professor Browne was assisted by his wife through the use of readings from contemporary playwrights. This lecture was followed one week later, on January 27, by Dr. George F. Kennan, Professor in the School of Historical Studies in the Institute for Advanced Study. He dealt with "Certain World Problems in the Christian Perspective." Dr. Kennan is known widely as an American career diplomat and was the recipient of both the Pulitzer Prize

and the Benjamin Franklin Magazine Award in 1957. A noted theologian presented the fifth lecture in the series: "New Directions in Contemporary Theology." Dr. Albert C. Outler, Professor of Theology in the Perkins School of Theology, Southern Methodist University, was heard on March 3, 1959.

At the conclusion of the last lecture on March 18, Dr. Emile Cailliet, Chairman of the Committee on Preachers and Lecturers, announced that the *Challenge to the Church* lectures would again be given during the academic year 1959-60. The lecturers for the second year series will be announced early in September.

Professor Werner Georg Kümmel was a guest on the campus on March 18, 1959. Dr. Kümmel, who is Rudolf Bultmann's successor at Marburg University, spoke at "Koinonia" on the subject "Unity and Diversity in the New Testament." Two of Dr. Kümmel's works have appeared in English. They are his completion of Dibelius's unfinished volume on "Paul," and his exegetical and theological discussion of "Promise and Fulfillment."

Dr. Theophilus M. Taylor, Moderator of the General Assembly of The United Presbyterian Church in the U.S.A., and Professor of New Testament Literature and Exegesis in Pittsburgh-Xenia Seminary, addressed the Seminary Community on Tuesday, February 10, in Miller Chapel.

The School of Christian Education

A significant venture inaugurated this winter by the faculty in Christian education was the establishment of a new type of student-leader exchange. In order that students studying for their M.R.E. degree may become personally acquainted with several important leaders in the field, each year a noted Christian educator will be invited to visit the Seminary campus for several days. Thus, in the course of their study, students will be introduced to three educators through personal conferences, discussion, and other types of informal encounter.

Dr. Randolph Crump Miller of Yale Divinity School was invited as the school's first guest. A noted Episcopal clergyman, known for his penetrating books on Christian education and his outstanding contribution to the new Episcopal curriculum, "The Seabury Series," Dr. Miller stimulated a great deal of student thinking about Christian education among both B.D. and M.R.E. candidates alike. His warm, expressive personality and his keen educational and theological insight were evident throughout three full days of class seminars, student clinics, and conferences. Dr. Miller concluded his provocative visit with a public lecture given in the Chapel when his subject was "What Theology Has Done to Christian Education."

Field Work

In Field Work we are encountering the challenge of new times. As the redemptive ministry of the church broadens its mission to meet the needs of the nuclear age, so also must Field Work expand its horizons. Other avenues are being found to provide Seminarians an encounter with the new frontiers of the church.

One of the best examples this year is the placement of a student in St. Christopher's Children's Hospital in Philadelphia. His task is to counsel with the parents of mentally retarded children. This student, selected in con-

sultation with Mr. Golden of the Practical Department, serves on a staff team with medical men, psychologists, and special educators. This arrangement is the first of its kind in this area. Our programs with Philadelphia General Hospital, Presbyterian Hospital and the hospitals of Trenton continue to become more and more valuable each year in the pastoral training of our students.

During the last academic year the Field Department, in conjunction with the Christian Education Department, initiated Bachelor of Divinity Observation Teams. Their purpose is to take teams of four juniors into specially selected churches and allow them to observe the Christian education programs. The churches selected for this project this year are Riverside Church in New York and the Wayne Church in suburban Philadelphia.

Interest in the internship program continues to grow. This year there are fifteen students representing the Seminary in many parts of the world and in many different ministries. Two students were selected as Danforth Foundation interns and serve on college campuses of the University of Florida and Hamline University, Minnesota. Two others serve in the Presbyterian (U.S.) Church's Campus Life internship program. The rest of the interns are in rural pastorates.

The Choir

On June 9, the Princeton Seminary Choir will leave on its fourteenth annual summer tour, which will cover New England, New York, Michigan, Ontario, Quebec, New Brunswick, Prince Edward Island, Nova Scotia, and possibly Newfoundland. Approximately four weeks will be devoted to the United States and four to Canada. The choir will leave immediately after Commencement and return home on August 3. As usual, the itinerary will include two or three engagements every week day and a minimum of three on Sundays. This year's choir of approximately twenty members is composed of men from all parts of the country as well as from Australia, Colombia, France, Ireland, Scotland, and Trinidad.

Choir Recording

The choir's first long-playing record is now on sale at all music stores. It contains eighteen anthems from the choir's repertoire that will be familiar to all who have heard services by the choir. Its catalog number is R.C.A. Victor Record #LPM 1903. The choir is now at work on a second disc which they hope will be released next year, depending somewhat upon the sale of the first record.

Theology Today

The April issue of *Theology Today* has as its central theme "Theology and Imagination." The Editorial on "Evangelical Symbolism" has been prepared by F. W. Dillistone, Dean of the Liverpool Cathedral and an Associate Editor of *Theology Today*. John F. Jansen ('42) writes the first major article on the doctrine of the Ascension. This was his inaugural address given last September at Austin Presbyterian Seminary where he now teaches in the Biblical Department. Graham Jamieson of Wilson College writes on "Communicating and Relating in Religion," a much discussed subject but made fresh and suggestive in this article since it is written from the point of view of a teacher of Bible in a Church-related

college. Wilbur D. Dunkel of the English Literature Department of Rochester University writes on "Theology and the Theater," an article growing out of his own reflections on several Broadway plays which he has seen this season. James D. Smart, former Editor of the New Curriculum and now on the faculty of Union Seminary, N.Y., has an illuminating and helpful article on "Eduard Thurneysen: Pastor-Theologian." This is in celebration of Thurneysen's seventieth birthday and a most interesting analysis of the life-long associate of Barth who has made a place for himself in the pastoral ministry.

The subscription rate for *Theology Today* is $3.00 a year or $5.00 for two years. A sample copy will be sent on request. Address all communications to: *Theology Today*, Box 29, Princeton, New Jersey.

ALUMNI NEWS

ORION C. HOPPER

THE Princeton Seminary Alumni Dinner during the General Assembly will be held in the Rainbow Room of the Severin Hotel, Indianapolis, on Saturday evening, May 23 at 6:00 p.m. Reservations for alumni and their wives may be made during the Assembly or sent directly to the Alumni Office.

ALUMNI MEETINGS

Cincinnati: The Cincinnati area alumni met at the Presbyterian Church, Yellow Springs, Ohio, January 23 (Rev. Buckley S. Rude, Ph.D., minister). Dr. Mackay was the guest of honor. The following officers were elected: President, Buckley S. Rude, minister of the Seventh Presbyterian Church, Cincinnati; Secretary-Treasurer, Hugh B. Evans.

Omaha: Alumni in the Omaha area met at the Fontenelle Hotel, on February 9, with Miss Harriet C. Prichard and Rev. Arlo D. Duba, Instructors in Christian Education, representing the Seminary. Miss Prichard reported as follows: "The occasion of this reunion was the annual meetings of the Division of Christian Education of the National Council of Churches. It was found that among those present there were represented many ministries in the field of Christian Education. Our alumni hold positions in the local church, in denominational offices as curriculum writers and program resource persons, and as teachers in colleges and seminaries." The following alumni were in attendance: Marisa Keeney, A. Jane Molden, Mr. and Mrs. Gordon D. Johnson, Carolyn Symmes, Norma Jean Sullivan, Ruth A. Haas, Mary R. Schmoeller, D. Campbell Wyckoff, Milford W. Castrodale, Jr., Eunice Wenstrom, Franklin B. Gillespie, Donald S. Wright, Mr. and Mrs. William Chapman, William J. Weber, Richard Hershberger, Milton Walls, John D. McDowell, and Richard C. Hutchison.

Eugene: During a visit to Eugene to address the Oregon Council of Churches, December 3, Dean Homrighausen met for luncheon with a group of Princeton Seminary Alumni. Dr. Homrighausen reported as follows: "Everyone is enthusiastic about the Seminary and I was asked all kinds of questions about the new president. We have quite a few alumni in Oregon who have gone there recently. The following alumni attended the luncheon: George R. Ashwood '39, J. Stanley Barlow '50, E. Bruce Ellithorpe '55, Robert L. Howland '56, John Franklin Ruben '57, Noble Mason Streeter '52, and Floyd Richard Swenson '57."

INFORMAL MEETINGS

On November 18, 1958 at New College, Edinburgh, Dr. Macleod met informally for luncheon with a number of alumni who are now enrolled there for graduate study. Those present were: Robert R. Byrd '56, Leonard T. Grant '55, Jack Kyle '58, Donald M. Meekoff '58, Hughes Oliphant Old '58, and Norman D. Pott '57.

On March 26, 1959 after the Maundy Thursday Service of the Wilmington Council of Churches, Dr. Macleod met for luncheon with a group of alumni in the Newcastle Presbytery. Those present were: Charles H. Davis '41, William R. Grace '55, Ellsworth E. Jackson, Jr. '50, Henry L. Jacobs '48, Albert H. Kleffman '19, Paul R. Miller '55, John F. McCleary '55, Donovan O. Norquist '55, John Oldman '40, and Kenneth M. Read '50.

Class Reunions for Commencement 1959

Officers of Classes with years ending in 4 or 9 are scheduled for Reunions at this Commencement. The Alumni Office is anxious to be of assistance in furnishing member lists and suggesting methods by which this splendid tradition can be retained. At the 1958 Commencement Alumni Dinner, members from thirteen reunion classes were given special recognition.

ALUMNI NOTES

[1908]

Edward I. Campbell has been installed as minister of visitation at Larchmont Avenue Church, Larchmont, N.Y.

[1909]

Robert A. Cameron is the assistant minister of Westminster Church, Pasadena, Calif.

[1913]

James H. Rendall is now chaplain at Grace New Haven Community Hospital, Hamden, Conn.

[1915]

Thomas B. Ruff has been installed as assistant minister, Forest Hill Church, Charlotte, N.C.

[1917]

Albert D. C. McIlroy has been called to the pastorate of the First Congregational Church, Middleboro, Mass.

[1920]

Charles Ellsworth Wilson has been appointed minister of the St. Paul Methodist Church, Vancouver, Wash.

[1922]

William C. Cumming is minister of the First Church, Hugo, Okla.

[1924]

Joseph Newton Hillhouse has been appointed executive manager of Calvin Crest Conference Grounds, Fresno, Calif.

[1926]

James F. Boughton has been appointed to the pastorate of the Conklin Methodist Church, South River, N.J.

[1927]

Calvin Lee is vice-president, "Evangelize China" Fellowship, Inc., Chicago, Ill.

[1928]

Wick Broomall has been called to the pastorate of the Westminster Church, Augusta, Ga.

Charles G. Hamilton has received the degree of Doctor of Philosophy from Vanderbilt University, Nashville, Tenn. He is at present the Mid-South Field Editor of "Crossroads."

[1930]

George E. Sweazey has been installed as minister of the Presbyterian Church of Webster Groves, Mo.

[1931]

William W. Morrow has been appointed pastor of the Marshall Memorial Methodist Church, Woodlynne, N.J.

Arthur M. Romig is Presbytery Executive of Washington City Presbytery.

C. Duane Wickard has been called as associate minister at Second Church, Fort Lauderdale, Fla.

[1932]

Vincent Brushwyler is now General Director, Conservative Baptist Foreign Mission Society.

[1933]

Arthur R. Osborne has been called to the pastorate of the First Church, Mesquite, Texas.

[1934]

Maurice Marcus is minister of the Second Reformed Church, Somerville, N.J.

[1935]

Frederick A. Schimmer has been called to the pastorate of the First Church, Weedsport, N.Y.

[1937]

Adam Weir Craig is now Headmaster of the Mount Hermon School, Northfield, Mass.

Frank B. Stanger is executive vice-president of Asbury Theological Seminary, Wilmore, Ky.

[1938]

William R. McClelland has been appointed to the pastorate of the Broad Street Methodist Church, Burlington, N.J.

[1940]

Paul F. Ketchum has been installed as minister of the Eliot Presbyterian Church, Lowell, Mass.

[1941]

Elie F. deLattre is minister of the Union Reformed Church of Highbridge, N.Y.

Ralph Todd McLaughlin is now the assistant minister of the Beverly Hills United Presbyterian Church, Drexel Hill, Pa.

[1942]

Christian H. Walvoord has been called to the pastorate of the Oradell Reformed Church, Oradell, N.J.

Frederick J. Allsup has been installed as minister of the First Church, Bridgeport, Conn.

[1943]

William J. Larkin is pastor of the Buena Memorial Church, Chicago, Ill.

Phillips P. Moulton has been installed as president of Wesley College, affiliated with the University of North Dakota.

[1944]

Victor Leon Baer has been called to the pastorate of the First Church, Ossining, N.Y.

Herman Dam has been installed as minister of the West End Church, Albany, N.Y.

Carl Loring Nelson has been called to the pastorate of the Light Memorial Church, Sidney, Neb.

[1945]

William James McKeefery, Jr. has been appointed vice-president of Washburn University, Topeka, Kan.

Jack W. Ware is minister of the First Church, Pecos, Texas.

[1946]

Robert A. Cornett has been appointed associate professor of Philosophy and Chairman of the Department of Philosophy, Randolph-Macon Woman's College, Lynchburg, Va.

H. Barry Keen has been called to the pastorate of the Church of the Covenant, Arlington, Va.

Robert Stuart Vogt is now the minister of the Pleasanton Community United Presbyterian Church, Pleasanton, Calif.

[1947]

Herbert E. Anderson has been installed as minister of First Baptist Church, Lebanon, Ore.

George C. Bingaman is minister of the St. John's United Church of Christ, Shamokin, Pa.

J. Marion Snapper has been appointed assistant professor of Education at Westmont College, Santa Barbara, Cal.

[1948]

Blanche Robertson is the Director of Christian Education, South Webster Presbyterian Church, Webster Groves, Mo.

George Leonard VanLeuven, Jr. has been called to the pastorate of the Fewsmith Memorial Presbyterian Church, Belleville, N.J.

[1949]

James L. Getaz, Jr. has been installed as minister of the Niccolls Memorial Church, Old Forge, N.Y.

Wallace W. Gibbs is now minister of the Federated Community Church, Flagstaff, Ariz.

Irving R. Phillips has been installed as minister of the Calvary Church, Logansport, Ind.

Ulna Foster Park has been appointed assistant professor of English, Appalachian State Teachers College, Boone, N.C.

William R. Stackhouse has been appointed the West Central Area Representative of the Presbyterian Commission on Ecumenical Mission and Relations.

Richard S. Williams has been called as pastor of First Congregational Church, Williams Bay, Wis.

[1950]

August F. Ballbach, Jr. has been installed as minister of the Brookhaven Baptist Church, Brookhaven, Pa.

Brevard S. Childs has been appointed assistant professor of Old Testament, Yale University Divinity School.

John Craig, Jr. has been called to the pastorate of the First Church, Carthage, N.Y.

Russell White Park is minister of the Routh Memorial Presbyterian Church, Spartanburg, S.C.

Harold M. Russell has been installed as minister of the First Church, Norristown, Pa.

John H. Scott is minister of Counseling and Evangelism, First Church, Birmingham, Mich.

John A. Westin is now pastor of the First Church, El Reno, Okla.

[1951]

Parke Gillette Burgess has been appointed assistant professor of Speech, Northwestern University, Evanston, Ill.

Bruce Davis is minister of the Second Church, Wellsville, Ohio.

Robert E. DuBois has been called to the pastorate of the First Church, Haddon Heights, N.J.

Malcolm R. Evans is the English-Speaking minister of the Church of the Crossroads, New York City.

Charles E. Gammon has received the honorary degree of Doctor of Divinity from King College, Bristol, Tenn.

Van Austin Harvey has been appointed assistant professor at Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Ralph A. Tamaccio has been called to the pastorate of the Bristol Church, Bristol, Pa.

Carlos Quentin Withrow has been appointed assistant professor of Applied Theology, Anderson College, Anderson, Ind.

[1952]

James Emmett Herndon has been installed as Presbyterian pastor at Emory University in Atlanta, Ga. Mrs. Herndon is the former Rosalind L. Swan, '51.

James V. Johnson, Jr. has been appointed Secretary of Stewardship of the General Council Presbyterian Church U.S.

Raymond W. Lumley has been called to the pastorate of the Westminster Church, Detroit, Mich.

W. Francis B. Maguire has been appointed vicar of the Church of the Holy Spirit, Monterey Park, Calif.

William V. Pietsch has been appointed associate pastor of the Westminster Foundation, Ohio State University, Columbus, O.

Charles F. Richey is assistant minister of the First Church of Royal Oak, Mich. Mrs. Richey is the former Carolynn Tracy '52.

[1953]

James M. Armstrong, II has been installed as pastor of the District Heights Church, Washington, D.C.

George I. Evans, Jr. has been appointed Executive Secretary, Division of Social Relations, Pennsylvania Council of Churches.

Thomas A. Ewing is teaching religion at Haverford School, Haverford, Pa., and assisting at the Presbyterian Church of Bryn Mawr.

Paul F. Holtrop has been called to the pastorate of the Arcadia Christian Reformed Church, Grand Rapids, Mich.

Eugene C. Jaberg has been appointed associate professor of Preaching, Mission House Theological Seminary, Plymouth, Wis.

Charles K. Norville has been installed as minister of the Fairfield Presbyterian Church, Richmond, Va.

Ned E. Richardson is minister of the Presbyterian Church, Slippery Rock, Pa.

John K. Sefcik has been called to the pastorate of the John Hus Memorial Church, Binghamton, N.Y.

James S. Weaver has been installed as assistant minister, Central Presbyterian Church, Montclair, N.J.

[1954]

Chester M. Lewis is assistant to the minister and director of Christian Education at St. Andrew's Presbyterian Church, Kitchener, Ontario, Canada.

James Philip Moon has been installed as pastor of the Gaston Church, Philadelphia, Pa.

Robert A. Morrison is minister of the First United Presbyterian Church, Fresno, Calif.

William J. Peck is doing graduate work at Harvard Divinity School, Cambridge, Mass.

E. John Roof is now the minister of the Brentwood Church, Pittsburgh, Pa.

James A. Shera has been called as minister of the Waverly Church, Baltimore, Md.

[1955]

Paul B. Allen has been installed as minister of the churches at Meeker and Chandler, Okla.

E. Fay Bennett has been appointed minister of Christian Education, Meadowbrook Methodist Church, Fort Worth, Texas.

Donald Arthur DeMott has been called to the pastorate of the Calvary Church, St. Louis, Mo.

Paul Richard Edwards has been installed as minister of the Presbyterian Church, Hammonton, N.J.

Raymond Harms has been appointed Greek Instructor, Wartburg College, Waverly, Iowa.

Robbin L. Marvin has been appointed director in the Boston area of the work of International Students Inc.

Robert W. Millspaugh has been called as associate minister of the First Church, Caldwell, N.J.

George A. Pera has been appointed Pres-

byterian University Pastor, New York University.

Foster C. Wilson, Jr. has been installed as minister of the First Church, Port Allegany, Pa.

[1956]

John Dakin Bolens has been appointed minister of religious education for the First Congregational Church, Albuquerque, N.M.

K. Blaine Cragg has been called to the pastorate of the Calvary Presbyterian Church, Florham Park, N.J.

John Robert Hewett is minister of the First Church, El Centro, Calif. Mrs. Hewett is the former Suzanne Arend, '56.

Robert Waldo Jewett has been installed as pastor of Bethany Church, Lancaster, Pa.

Boyd M. Johnson is now serving as assistant pastor of the American Church, Paris, France.

King K. Jones is minister of the First Church, Jacksonville, Ore.

Francis M. Kirk, Jr. has been called to the pastorate of the St. John's Presbyterian Church, Camas, Wash.

F. Bennett McDonald has been installed as minister of the Clarendon Church, Arlington, Va.

F. Barrett O'Rear is pastor of the First Methodist Church, Blairstown, N.J.

Laurence B. Robinson has been called to the pastorate of the Central Church of Newark, N.J.

George M. Rynick, III is assistant pastor of the First Church of Levittown, Pa.

William Glenn Spearman is now the minister of the College Presbyterian Church, Murray, Ky.

Stanley D. Walters has been called to the pastorate of the Haddam Neck Covenant Church, East Hampton, Conn.

Edward S. Zelley is the pastor of the Mt. Calvary Methodist Church, Lombard, Ill.

[1957]

Wesley A. Bartels has been called to the pastorate of the Gethsemane Lutheran Church, Lemay, Mo.

Earl Hubert Brill has been appointed Episcopal Chaplain, University of Pennsylvania.

Robert W. Crowther, Jr. has been installed as minister of the First Methodist Church of Camden, N.J.

Kirk A. Hudson has been called to the pastorate of the Highland Church, Lancaster, Pa.

Jon Mark Lindenauer is rector of the St. James Episcopal Church of Au Sable Forks, and St. Paul's Episcopal Church, Keeseville, N.Y.

Walter Maienshein has been installed as minister of the Roxborough Church, Philadelphia, Pa.

Paul F. Maier has been called to the pastorate of the Caldwell Church, Lake George, N.Y.

George C. Melcher is minister of the First Church, Sullivan, Ill.

Robert Siberry is doing graduate work at the University of Minnesota.

Trygue R. Skarsten has been called to the pastorate of the Calvary Lutheran Church, Tucson, Ariz.

David Lee Thomas is minister of the First Church, Carrollton, Ohio.

Henry E. Turlington has been installed as pastor of the First Baptist Church, Delray Beach, Fla.

[1958]

James Ernest Aydolette, III has been appointed college chaplain for North Texas University and Texas Women's University.

Stanley Joseph Brewer is minister of the Weldon Valley Presbyterian Church, Weldona, Colo.

Alexander S. Caldwell has been installed as minister of the Salem Church, Washington College, Tenn.

Robert L. Kelley, Jr. has been appointed as professor of Biblical Languages, Pittsburgh Xenia Seminary, Pittsburgh, Pa.

Sidney L. Kelly, Jr. has been appointed assistant professor in the Department of Religion, University of Miami, Coral Gables, Fla.

Andrew Kuyvenhoven is pastor of the Lethbridge Christian Reformed Church, Lethbridge, Alberta, Canada.

Edmund Millet has been appointed Dean of Men, Wilberforce University, Wilberforce, Ohio.

Marcus Brown Prince has been installed as minister of the Troy Presbyterian Church, Troy, N.C.

Robert P. Vaughn has been appointed assistant at the Mt. Baker Park Presbyterian Church, Seattle, Wash.

PRINCETON SEMINARY ALUMNI AT HOME AND ABROAD

United States

Alabama	23	Nevada	1
Alaska	12	New Hampshire	3
Arizona	30	New Jersey	540
Arkansas	16	New Mexico	24
California	388	New York	371
Colorado	32	North Carolina	72
Connecticut	29	North Dakota	15
Delaware	33	Ohio	197
Florida	111	Oklahoma	40
Georgia	32	Oregon	39
Idaho	10	Pennsylvania	678
Illinois	136	Rhode Island	10
Indiana	53	South Carolina	44
Iowa	54	South Dakota	12
Kansas	39	Tennessee	55
Kentucky	38	Texas	102
Louisiana	15	Utah	4
Maine	8	Vermont	4
Maryland	94	Virginia	91
Massachusetts	53	Washington	88
Michigan	145	Washington, D.C.	24
Minnesota	98	West Virginia	21
Mississippi	8	Wisconsin	44
Missouri	75	Wyoming	10
Montana	12		
Nebraska	26	TOTAL	4,069

Abroad

Hawaii	9	Syria-Lebanon	14
Puerto Rico	8	Israel	2
Cuba	13	Iraq	4
Canada	78	Iran	15
Central America	17	India & Pakistan	46
Mexico	10	Thailand	11
South America	55	Malaya	2
England	12	Egypt	7
Scotland	17	Sudan	5
Wales	1	Ethiopia	2
Ireland	59	South Africa	42
Norway	4	West Africa	19
Sweden	3	Hong Kong	6
Switzerland	9	Philippines	12
Netherlands	4	Korea	40
Germany	20	Taiwan	11
France	6	Japan	58
Belgium	1	New Zealand	4
Hungary	1	Australia	4
Portugal	3		
Italy	2	TOTAL	642
Cyprus	2		
		TOTAL ALUMNI	4,711

ALUMNI NECROLOGY

JANUARY 1-DECEMBER 31, 1958

Name	*Class*	*Date of Death*
John Gilmore Addy	1897	May 21, 1958
John Robert Barber	1957	January 26, 1958
Guy Arthur Bensinger	1925	July 8, 1958
C.F.E. Blunck	1914	February 2, 1958
James B. Carpenter	1908	November 25, 1958
William Douglas Chamberlain	1922	April 18, 1958
William A. Clemmer	1906	January 29, 1958
Robert George Crawford	1956	January, 1958
Juan Delmendo	1933	July, 1958
Anthony White Dick	1925	March 4, 1958
William F.D. Dickens-Lewis	1893	December 18, 1958
Hugh Ivan Evans	1912	April 24, 1958
Owen S. Fowler	1906	November 13, 1958
John Randolph Glassey	1924	August 19, 1958
Franklin Lewis Gould	1899	January 4, 1958
Harold Everett Hallman	1909	March 25, 1958
Norris W. Harkness	1900	January 1, 1958
Raymond Clarence Hoag	1911	September 21, 1958
John Boyce Hubbard	1923	June 24, 1958
Stuart Nye Hutchison	1903	April 5, 1958
Nobuta Iijima	1911	April 23, 1958
P.E. Keen	1916	November, 1958
Carl Heath Kopf	1928	July 1, 1958
John Arthur Kuyper	1953	December 19, 1958
William Leishman	1915	July, 1958
Hugh Cameron McClure	1924	January 15, 1958
Harry Waldron McConnell	1927	December, 1958
James Chauncey McConnell	1914	May 27, 1958
Hugh Baldwin McCrone	1898	January 11, 1958
Frank Chalmers McKean	1899	March 18, 1958
William Henry Purvis McKenzie	1917	August 29, 1958
Edmund Fred Miller	1922	November 30, 1958
Barney Newton Morgan	1925	September 9, 1958
Thomas Morgan	1905	November 7, 1958
Vanderver V.A. Nicholas	1893	September 14, 1958
Robert Mead Patterson	1913	July 1, 1958
Reuben Field Pieters	1934	July 5, 1958
Christian Gottlob Rath	1912	October, 1958
John Benedict Reed	1929	June 6, 1958
John T. Richelson	1901	April 15, 1958
George Livingston Robinson	1893	December 17, 1958
Hugh N. Ronald	1906	May 11, 1958
Mark H.W. Ruprecht	1917	March, 1958
Robert M. Russell	1915	April 21, 1958
John Francis Minor Simpson	1927	October, 1958
Rhodes R. Stabley	1925	May 15, 1958
John B. Steketee	1902	July, 1958
Charles C. Vardell	1891	May 3, 1958
David Roswell Wylie	1916	December 15, 1958

BOOK REVIEWS

What Divides Protestants Today, by Hugh T. Kerr (A Reflection Book), Association Press, New York, 1958. 50¢.

This is a book for clarification. As usual, Dr. Kerr has no axe to grind. At least the reader does not feel himself the stone against which a blade is being honed. In these pages, rather, he is inerrantly led by an expert guide through the maze of statistics, opinions and ill-founded conclusions current in America and in the world about religion, the divisiveness within it, the strength and weakness of Protestantism and the prospects for the Church's unity.

Regarding the divisiveness within Protestantism, for example, things are neither as bad nor as good as the statistics indicate. Our trouble is that we often develop our thinking in these matters from snatches of conversation, figures we glean from some newspaper article or a column in a news weekly. We seldom take the time to analyze the statistics to find out what they mean and how their meanings change even though the figures do not. Much merging has taken place; yet the number of Protestant bodies remains fairly constant. Yet there is a new kind of unity shining through a new kind of diversity. This is a diversity which dares to perpetuate itself because by studying itself it discovers an underlying unity for which it is the rich flowering.

Some surprises and correctives for our thinking! Protestant churches with distinctively nationalist, European origins comprise but one-quarter of our Protestant membership. Most of our denominations are made in the U.S.A. The divisions crop out of ethical tastes and pious sentiment as much as from doctrinal, nationalist and creedal heritages. Over fifty per cent of Protestant, thirty-eight per cent of Presbyterian membership are from the lower classes of our population.

In chapter three Dr. Kerr cites five factors inherent in our present denominationalism, some of which cause further splintering of the Protestant family-tree, and others of which preserve present divisions. They are: conservative and ultra-conservative adherence to and interpretation of doctrinal standards, and theological concepts; differences in church polity and worship-forms; the American conviction regarding the freedom of religion and the separation of church and state; race and class; the organizational and administrative empires that exist within present "churches."

Even more profound, the author shows, are three issues which tend to cut across denominational divisions to separate us into factions within and outside of our formal divisions. One of these is our different attitudes on the subject of theology. Pages 82 to 85 are incisive on this. Another of these issues is the general "return to religion" in the U.S.A. An uncritical interest in religion, though it appears on the surface to unite us, often serves both to perpetuate old and even to generate new misunderstandings among us. The third of these issues is the profoundly radical disagreement among us Protestants generally on the "complicated question of the relation of faith to life, of religion to society, of theology to social witness, of Church to world, of sacred to secular" (p. 95).

Despite it all, the book concludes: there are three characteristically Protestant and Reformationist strains of thought and feeling that hold us together. The chief of these is our common acknowledgment of the supremacy of God's Word as we read it in the Bible and most tellingly as we experience it in heeding the Lord Christ, the Head of the Church. Who do not share in this common acknowledgment do surely help to divide us at the very foundation.

HENRY B. KUIZENGA
First Presbyterian Church
Ann Arbor, Michigan

A Brief History of the Presbyterians, by Lefferts A. Loetscher. Revised and enlarged edition. The Westminster Press, Philadelphia, 1958. Pp. 125. $1.00.

About twenty years ago Dr. Lefferts A. Loetscher, then a pastor, wrote a short history of the Presbyterians which our Board published. Over the years it has been a most useful manual, answering as it did the questions which thoughtful young people (and some older people as well) ask about the origin and history of our branch of the Church. As a pastor I found it invaluable, always keeping copies in my study to give to those who wanted to know more about our history, but had neither time nor inclination to go deeply into the subject.

Frequent reprinting has made new plates necessary. Dr. Loetscher, now professor of American Church History in Princeton Seminary, has taken this opportunity to revise it extensively and bring it up to date.

The first five chapters show the medieval and modern background of Presbyterians in Europe. The next seven chapters deal with the history of the Presbyterian Church, U.S.A. The thirteenth chapter sketches the history of the United Presbyterian Church of North America and describes our recent union with it to form the United Presbyterian Church in the U.S.A. The last chapter refers briefly to the various Presbyterian denominations in the United States; to Presbyterians in other parts of the world; and to the underlying principles of Presbyterian government, belief, and worship. Seven pages of questions for thought and discussion and three pages of bibliography bring the book to a close.

Dr. Loetscher has a broad and irenic point of view, and naturally deals for the most part with the men and the forces which have contributed to the advancement of the Church. But much that is instructive and stimulating in Church History has been developed where opponents and obstacles have been encountered. As Tolstoi said, "We are not all of us saints." Certainly one of the desirable results of reading this book will be the implanting of a desire to know more about many matters which it could mention only in passing.

It may not be amiss, therefore, to suggest to those who would acquaint themselves more fully with the theological issues which have shaped our Church during the last hundred years that Dr. Loetscher recently has himself given us a luminous book aptly entitled, *The Broadening Church*. For both of these books we are most grateful to him.

JOHN W. CHRISTIE

Wilmington, Delaware

Thy Word Is Truth. Thoughts on the Biblical Doctrine of Inspiration, by Edward J. Young. Eerdmans, Grand Rapids, 1957. Pp. 287. $3.50.

Dr. Young, professor of Old Testament at Westminster Theological Seminary in Philadelphia, has felt the need for defending the theory of "Plenary Inspiration" to the layman, because he sees him drifting away from the "conservative" view. The author is opposed to modern interpretations of the nature of the Bible, and in particular to those held by Barth, Brunner, John A. Mackay, Alan Richardson, and this reviewer. Behind their attempts to restore the authority of the Scripture he discerns the ghost of unbelieving Kantian rationalism. Let it be said first of all that Dr. Young does in no way succeed in establishing the Biblical character of his view of Inspiration. For that purpose it would be necessary to take the whole history of the Bible into consideration and not to resort to a few proof texts, which not only by sceptics but also by "orthodox" theologians have been given conflicting interpretations. Concerning the author's key passage 1 Tim. 3:17, to mention only one instance, Luther sides with the RSV over against AV!

The weakness of Dr. Young's position lies first of all in his individualism. He fails to take into account the correlation between the making of the New Testament and the history of the primitive church. The books of the New Testament would not be in our canon but for the fact that the church had received, preserved, protected and circulated them. For that reason the interpretation cannot be left to individual exegetes or theological schools, but must be carried on in the fellowship of the Spirit in the church. Furthermore the author fails to understand the purpose of Inspiration, because he is unaware of the nature of the Biblical message. Wrongly does he pretend that the view held by him is the direct outcome of that of the Reformers. According to Luther and Calvin the

Biblical writers proclaim the Gospel and the Law and thus address themselves to the rational will and the heart of man, not to his intellect only. Dr. Young, however, insists that in the Bible we find collections of theological doctrines (p. 221). Thus God's gracious announcement of the Covenant with Abraham in Gen. 17:1ff ("I am the Almighty God, walk before me and be perfect") is like many others characterized as a "theological proposition" (p. 229).

In reading Dr. Young's book this reviewer could not but marvel. It seems that there are circles in Protestantism in which acceptance of a certain theory of Inspiration rather than belief in the Lord Jesus is considered the criterion of true Christian faith.

OTTO A. PIPER

The Epistle to the Romans, by Vincent Taylor (Epworth Preacher's Commentaries). London, 1955. American distributor, Alec R. Allenson, Naperville, Ill. Pp. 100. $3.00.

This new series is intended for preachers who lack the time to study a larger commentary, and for the general reader. Short summaries indicate the argument of each section, and after each paragraph the preacher is given brief advice of how to deal with it in the pulpit. There can be no doubt as to the author's learning and competence. One wonders, however, how much profit people will derive from what seems to be excessive condensation. Not only is there no space left for discussion of divergent interpretations, but the reader is not even allowed to become aware of the depth of Paul's argument. The brief glosses given for each verse will probably not be sufficient for the unexperienced reader to penetrate into the world of Paul's thought.

OTTO A. PIPER

The General Epistle of James. The Introduction and Commentary by R. V. G. Tasker. (Tyndale N. T. Commentaries) Eerdmans, Grand Rapids, 1957. Pp. 144. $2.00.

The general editor of the Tyndale N.T. Commentaries has opened the series with an excellent contribution of his own in which he shows what standards will be set for the new publication. Written in non-technical language and for the benefit of the general reader, Dr. Tasker succeeds nevertheless in producing a book which through the freshness of his approach and the solidity of its learning will prove to be most helpful to the student and the practical minister, too. While Lutheran scholars have been inclined to look with some contempt upon the "legalism" of this epistle, Calvin and his followers have done greater justice to this specimen of primitive Christian "Wisdom" literature. For this very reason it would be absurd to look in James for an argument by which the various pieces are held together. Rather he wants to show what a Christian life looks like, and therein lies its lasting significance. Accordingly, Dr. Tasker's exegesis does not merely investigate carefully the meaning of the words and their logical connection, but supplements this study by an abundant wealth of practical Christian experience, by which the relevancy of the text becomes apparent.

Dr. Tasker holds that the relatively late date at which James was admitted to the canon was due to "uncertainty about the identification of the 'James' mentioned as the author in the opening verse" (p. 19). Another reason may be that our letter was for a long time confined to Jewish-Christian circles and thus unknown to the Church at large. Dr. Tasker does not hesitate to ascribe the book to the brother of Jesus, and subsequent head of the Church of Jerusalem, and he is inclined to date it at *ca.* A.D. 60. He interprets its polemics against "faith without works" as being directed against a perverted Paulinism, while Mayor and others saw in it an attack on a pre-Pauline doctrine held by Hellenistic circles. Of special theological interest is the author's discussion of Jas. 5:7-11. In recent times the opinion has been held that the Primitive Church passed through a severe crisis on account of the delay of the Parousia, and that they finally revised their whole theology in order to overcome their disappointment. But Dr. Tasker's exegesis shows that the Primitive Church did not postulate an early return of the Lord though they hoped it would be soon but rather accepted from the very beginning the fact that God alone could fix its date, and

that it therefore behooved the Christian patiently to wait for the Lord's coming.

OTTO A. PIPER

Jewish Symbols in the Greco-Roman Period, by Erwin R. Goodenough; vols. V and VI: *Fish, Bread, and Wine,* and vols. VII and VIII: *Pagan Symbols in Judaism* (Bollingen Series, XXXVII). New York: Pantheon Books, Inc., 1956 and 1958. Pp. xxii + 205, 186 figures; pp. xii + 261, 269 figures; pp. xviii + 239, 291 figures; and pp. xii + 276, 168 figures. $15.00 for each pair of vols.

Professor Goodenough of Yale University has added four more volumes to his monumental series on *Jewish Symbols in the Greco-Roman Period.* Like the earlier volumes, these are conceived and executed in a grand style, as regards both scholarship and typography. In the two volumes that deal with the symbolic value of fish, bread, and wine, Goodenough ranges over wide expanses of culture and chronology, extending from the Hittites and the ancient Egyptians to Medieval evidence from the Zohar and even down to nineteenth century Jewish ritual. In the other two volumes, Goodenough deals with less obvious cultic symbols, including the bull, the lion, the tree, and the crown, and such miscellaneous divine symbols as rosettes, wheels, stars, and masks. Here also he considers diverse fertility and erotic symbols as well as psychopomps and astronomical symbols.

The methodology and orientation which characterize the earlier volumes appear in these also, and need not be elaborated here (see the reviews in the BULLETIN for May, 1954, and January, 1956). The thesis lying behind the vast accumulation of material is that the Jews borrowed art forms associated with pagan gods and their cults, and that, in still more sublimated form, the Church took over these symbols from the Jews. The point of view from which the evidence is interpreted is the axiom of a well-known school of psychology that religious symbolism rests on and reflects sexual motifs. In methodology Goodenough follows the procedure made popular by Frazer in his *Golden Bough.* When analyzing different religious phenomena of widely scattered places and ages, Goodenough is more impressed by what he interprets to be similarities than by the differences. It is undoubtedly true that contiguous religious cultures have influenced one another, but the influence may be one of reaction as well as one of adoption and adaptation. Furthermore, in many artistic and cultural motifs no religious symbolism may be intended at all; for example, how many free thinkers and Jews who send Christmas cards to their friends intend thereby to suggest the Christian doctrine of Incarnation in the birth of the Christ Child?

As regards industry and imagination in assembling an enormous amount of material, Goodenough deserves the gratitude of all who consult his *magnum opus.* As regards scientific validation of the interpretation which he places on this material, Goodenough himself admits that he cannot "prove" many of what he regards as clear instances of borrowing (vol. VI, p. 220). In place of rational proof he appeals to mystical considerations of a purely personal and subjectivistic kind (vol. VIII, pp. 220 f.). In view of these circumstances the author should not think it odd that many of his readers will fail to be convinced by his ingenious and sometimes farfetched interpretations.

BRUCE M. METZGER

The Gospel According to St. Luke, by A. R. C. Leaney (Harper's New Testament Commentaries). Harper and Brothers, New York, 1958. Pp. xii + 300. $4.00.

A generation ago interest in Luke's gospel centered in the historical question: "Was Luke or was he not an accurate, 'scientific' historian?" As the result of the vigorous travels and painstaking researches of Sir William Ramsay it must be said that the *magnum opus,* Luke-Acts, received remarkable historical vindication.

Now at mid-century not all the historical problems are solved nor are the historical questions dead questions. However, interest in Luke-Acts has shifted from Luke the

historian to Luke the *theologian.* It is this latter point to which A. R. C. Leaney, lecturer in Christian theology at Nottingham University, chiefly addresses himself in his commentary.

One-fourth of this work is given over to discussion of the problems of introduction and of the theology of the gospel. As to authorship, Leaney cautiously concludes that "nothing in our review of the evidence makes it impossible to identify the Luke of tradition with Luke, Paul's companion" (p. 4). Both the date and the place of composition are uncertain. The reliable internal evidence seems to indicate a date after A.D. 70 (p. 10). As to the sources of the gospel, Leaney maintains the "Q" hypothesis as well as Luke's dependence upon Mark. The materials peculiar to the third gospel, the infancy narratives, the central section, etc., are given special scrutiny. Under the influence of his own peculiar sources and dominated by his theology Luke recast much of "Q" and parts of Mark. Leaney considers a central feature of Luke's theology to be the reign of Christ. Its two aspects are: (1) the "royal personality and that series of events by which he claimed his throne" and (2) "his effect upon other persons in the course of that journey by which he came to his kingdom, the royal progress on which he distributed the largesse of healing and forgiveness" (p. 34). To fill out the introduction Leaney has included a variety of short notes on special subjects, e.g., "The Holy Spirit in St. Luke," "John the Baptist," "The Census," etc. These notes are most suggestive for further study.

In the commentary proper, Leaney has provided his own translation. Each unit of translation is followed by brief notes on key words or phrases from the unit under study. Historical or comparative interest seems to dictate which words or phrases are singled out for discussion.

The translation in general follows the best manuscript evidence. Thus, e.g., the words so often misunderstood at Christmas are given their true force: "Glory in the highest to God and on earth peace to men of his favor!" (Luke 2:14). Often the meaning of the original is brought out with greater clarity and forcefulness than in our English versions. Compare Peter's reaction to Jesus: "'Leave me, for I am a sinner, Lord!' For astonishment had *gripped* him. . . ." (Luke 5:8,9)

Almost every note contains cross-references to the Old Testament, to the Apocrypha, or to other parts of the New Testament. These notes are most helpful in providing the Old Testament and intertestamental background of a passage. Hence there is in the short, exegetical notes of this commentary a rich mine for further study.

However, in many places, one gets the impression that the author is more interested in attempting to delineate the sources of the text than he is in extracting its meaning, e.g., there is perhaps no finer study in the meaning of forgiveness than Luke 7:36-50; yet the notes at this point are principally given over to a discussion of Luke's sources.

Furthermore, the elaborate discussion of sources and historical background at so many points suggests that undue influence of the *religionsgeschichtliche Schule* still lingers in this work. Does every point in the life and teaching of Jesus have its source in something which happened or was spoken on some previous occasion? Is there nothing unique? Is not God's revelation in Jesus Christ *new* as well as organically related to what preceded it? There is a difference between regarding the writings of the New Testament as the true fulfillment of the Old Testament and regarding them merely as a theological working out of Old Testament and intertestamental ideas.

Perhaps, then, the greatest weakness of this commentary is its treatment of Luke the *theologian* at the expense of Luke the *historian.* Theology derived from earlier ideas and events and without a real historical basis in the life and teachings of Jesus himself may be merely symbolical. People, places, and events then become actors, scenes, and actions bound by the unfolding of the theological ideas in the play. The Bible, however, preserves a remarkable balance between history and theology. Luke takes his place among the other writers of the Biblical books as a historical-theologian. The two cannot be separated without doing violence to the author's avowed purpose and to his careful methods of investigation as stated in the prologue (1:1-4).

Moreover, when the third gospel is subjected to treatment as a theological treatise, it seems strange that the gospel has so little to say theologically to our generation. But theological certitude is often lost when the historical foundations of Christianity are shaken. Our contemporaries still seek after

such certitude as did Theophilus of the first century. Let the gospel speak to them as well!

It may be that the contemporary application of the third gospel is left to the one who has carefully followed the many, suggestive lines of investigation which this commentary lays before the reader. In this sense this work is a resourceful tool for anyone who engages in serious study of the Scriptures.

DONALD M. STINE

The Epistles to the Galatians and to the Philippians, by Kenneth Grayston (Epworth Preacher's Commentaries). The Epworth Press, London, 1957. Pp. 116. $2.35.

Kenneth Grayston, tutor of New Testament language and literature at Didsbury College, Bristol, England, has given us the fourth volume in a new series known as the Epworth Preacher's Commentaries. This series, which is based on the English Revised Version (1885), may be characterized as more practical than technical. The purpose of these commentaries is twofold: (a) "to explain the original meaning of each Biblical passage" and (b) "to indicate its relevance to human need in the present situation" (p. 7). This latter end is achieved through brief comments provided at the conclusion of each group of exegetical notes. The author hopes "that one or two of the comments may set a preacher's mind working" (p. 9) and thereby supply the help which he needs. Ultimately, the over-all aim of this volume is achieved when the reader has carefully read and reread the Biblical text itself in one or more of the modern versions. Thus the commentary, as it should be, is not an end in itself, but a means of lighting up the dark places of the Scriptures.

Matters of introduction are summarily handled. A succinct outline of the main segments of each letter is given. The points are sharply stated. So, e.g., Galatians 5:13-6:10 is entitled, "Freedom to love," and Philippians 3:1-21, "Faith from start to finish."

The brief exegetical notes are no less pointed. Concise definition of the theological terminology of these epistles is the supreme feature of these notes. Paul's great ideas are enshrined in great words which have a Biblical orientation as well as a contemporary setting in the everyday life of the Hellenistic world. So it is important to define such terms as "grace," "peace," "sin," "justify," "flesh," "redeem," "hope," "glory," "joy," etc. Within the limited space of this small volume Mr. Grayston has done well in clarifying such terms. "Sin," e.g., is "the tyrannical power that holds mankind in bondage" (p. 16).

Vivid and clear expression in any commentary is an aid to the preacher. So to "put on Christ" (Gal. 3:27) is to say: "You are standing in Christ's shoes . . ." (p. 48). Or again, it is not necessary to complicate the issue when discussing the fact that Christ took the "form of a servant" (Phil. 2:7). It is only necessary to explain: "He was not simply the servant of the Lord, but the Lord as a servant" (p. 94).

The principal, practical value of this commentary is its homiletic suggestions. These are included in lieu of the ordinary paraphrase of the text which usually follows the exegetical notes in a commentary. So, for example, Mr. Grayston suggests that the preacher consider Paul's intermingling of theology and life in the *kenosis* passage in Philippians 2. "For Paul theology is neither theoretical nor dreary—indeed he can put it in a 'hymn' and this serves as a reminder of the interweaving of life and worship" (p. 98).

One might wish for more elaborate exegetical notes and for fuller bibliographical references. It would have been well if specific page references had been included each time a direct quotation was made. However, it can be said that this small volume is precise in definition and in analysis, rich in preaching ideas, and apt in language. The seeds of the sermon are here. But the outline, the illustrations, yes, the sermon itself must be one's own. And this is the better way. Indeed the ultimate answer to the preacher whose resources need replenishing is an intensified and renewed study of the Biblical text itself. This work is one means toward achieving that end.

DONALD M. STINE

Christianity In A Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries. Vol-

ume I. THE NINETEENTH CENTURY IN EUROPE: Background and the Roman Catholic Phase, by Kenneth Scott Latourette. Harper and Brothers, New York, 1958. Pp. 498. $6.00.

In 1953 Dr. Kenneth S. Latourette, the eminent church historian of Yale University, published his *History of Christianity,* in which he covered the whole story of the Church's strange and eventful history from the first century to the twentieth. Now he has undertaken a study in depth of the history of Christianity since 1815, a study which will deal with all branches of the Church, and all aspects of Christian life and work for which the Church is responsible. The first of five projected volumes on this subject is entitled "The Nineteenth Century in Europe: Background and the Roman Catholic Phase."

The book begins with a rapid survey of the history of Christianity to the end of the eighteenth century. This Dr. Latourette, according to his well-known formula, describes as a series of "pulsations"—i.e. movements of advance followed by decline, followed again by further advance. Then he devotes a chapter to what he calls "Preparation for Revolution," in which he lists the various forces and factors which in the eighteenth century seemed to menace the integrity, and even the existence, of Christianity—such as the Enlightenment, and the attempt of the State to control the Church in its own interests; but he also takes account of the movements in that century which testified to the Church's continued vigor—for example, Pietism. The next chapter, entitled "The Storm of Revolution," describes the French Revolution of 1789 and the subsequent emergence of Napoleon Bonaparte as military dictator of France and would-be conqueror of Europe. This is followed by a chapter entitled "Revolution Mounts and Proliferates: The Nineteenth-Century Setting," which deals with those nineteenth century developments which seemed to offer a further threat to Christianity—for example, the doctrine of biological evolution associated with the name of Charles Darwin, and the dialectical materialism which is the foundation of the Communist Gospel according to St. Marx.

The remainder of the book—amounting to over half in bulk—is devoted to the Roman Catholic Church in nineteenth century Europe. In general the story which it tells is one of resurgent vigor and expansion, which found expression in several ways. For example, the Papacy recovered its ecclesiastical power, even though it lost its temporal sovereignty to the new Italian nation-state headed by the House of Savoy; and it contrived to establish a stronger administrative control over the whole Roman Catholic Church than ever before. One method by which this papal control was implemented was by means of the religious orders, which experienced a renewal of vitality during the nineteenth century. Some were revivals of older orders: of these the most important was the Jesuit Society, which was reactivated in 1814 after forty years of official dissolution. But new religious orders were also started during the century: of these probably the most significant was the Society for the Propagation of the Faith, which was founded in 1822 in Lyons, France, but whose headquarters were transferred to Rome a century later. Public worship and private devotion were both cultivated by the Roman Catholic Church during the nineteenth century; and these Dr. Latourette describes in considerable detail. And though the Papacy—e.g. in the Syllabus of Errors, in 1864—expressed official disapproval of some nineteenth century intellectual trends and tendencies, it also fostered a revival of the teaching of Thomas Aquinas as the official theology of the Roman Catholic Church. All this Dr. Latourette surveys in his book, and concludes with a summary of the development of Roman Catholicism in the various countries of Europe during the century.

This book displays the characteristics which readers of Dr. Latourette's previous volumes have come to associate with his work. He has read widely, both in original and secondary sources. He writes in a style which is clear, if dry and unadorned. And he is scrupulously objective in his attitude. This is abundantly proved by the fact that though he is a convinced evangelical Protestant—a Baptist, in fact—Dr. Carlton J. H. Hayes, the well-known Roman Catholic historian, praises the "fairness, the thoroughness, and the discernment with which the author recounts the stormy nineteenth century history of the Mother of the Christian Churches."

This book is certainly an admirable introduction to the history of Christianity during the nineteenth century, and particularly of the Roman Catholic Church.

NORMAN V. HOPE

The Triumph of Presbyterianism, by William M. Campbell. The Saint Andrew Press, Edinburgh, Scotland. 1958. Pp. 155. 25 s.

The period in Scottish Church History between 1638 and 1652 has sometimes been called the age of the Second Reformation. For during that period the Church of Scotland toppled the structure of Episcopal government which had been carefully built up by King James VI, and his son Charles I, since the beginning of the seventeenth century. When Charles tried armed coercion, the Scots mobilized an army and compelled him to capitulate. This emboldened the English opposition to Charles—spearheaded by the Long Parliament which he was compelled to summon in 1640—to rise in armed rebellion against his autocratic misrule. At first the forces of the opposition were not too successful. But when the Scots entered the fray on their side in 1643 the tide of battle turned against the king; and Oliver Cromwell's New Model army, which first saw action at the battle of Marston Moor in 1644, completed the discomfiture of the royal forces. The instrument under which the Scots agreed to support the English Parliament was the Solemn League and Covenant, which stated that the Church of England should be remodelled "according to the Word of God and the example of the best Reformed churches," which the Scots took to be their own Presbyterian Church. Thereupon Scottish representatives joined the Westminster Assembly, which had been convened by Parliament in 1643 to give advice in matters of ecclesiastical policy. Under Scottish influence this Westminster Assembly drew up a number of documents which have become classic in subsequent church history—the two Catechisms, the Directory of Public Worship, and the Westminster Confession of Faith. These, though never widely used in England, have deeply influenced not only the Church of Scotland, but other Presbyterian Churches everywhere.

This book tells the story of these stirring and in many ways epoch-making events. Its author, Dr. W. M. Campbell, begins by outlining the situation which led the Scottish nation, in S. R. Gardiner's expressive phrase, to "bristle into resistance" against King Charles I, and draw up the National Covenant of 1638. Dr. Campbell sketches the life story and characteristics of the three greatest leaders of the Scottish Church at that time—Alexander Henderson, the statesman and diplomat, George Gillespie, the debater and pamphleteer, and Samuel Rutherfurd, the great, if wordy, speculative theologian. He then describes the Westminster Assembly, emphasizing the influential role which the Scotch representatives played in its debates and in the shaping of the documents which it issued.

Some Scottish Church historians—for example the late Dr. George D. Henderson—have maintained that the Scottish Church of that age objected not to Episcopacy as such, but to its abuses: the bishop far too often proved to be "a tool of the crown and a toady to the nobility." But Dr. Campbell stoutly maintains that—like Andrew Melville in the late sixteenth century—these seventeenth century leaders objected to Episcopacy in principle and as such. Typical of this attitude, he contends, was that of Alexander Henderson, who wrote a pamphlet in 1638 entitled "Certain Reasons tending to prove the unlawfulness of all Diocesan Episcopacy, even the most moderate." There is no doubt that Dr. Campbell is right in thus interpreting the attitude of Henderson and his colleagues of the National Covenant as opposed to Episcopacy in principle. But there were other contemporary Scottish churchmen—for example the Aberdeen Doctors—who had no such objection to Episcopacy. And had the seventeenth century bishops constituted a more popular and democratic element in the Scottish Church, it is quite conceivable that bishops might have been retained after the Revolution Settlement of 1690, instead of being described, as they were then, as "contrary to the inclinations of the generality of the people."

Dr. Campbell has written a vivid and interesting book on a formative period in the history of the Scottish Church.

NORMAN V. HOPE

Bible Readings for Boys and Girls. Thomas Nelson and Sons, New York, 1959.

The appearance of *Bible Readings for Boys and Girls* is the culmination of a long and careful process carried on by a committee consisting of children's workers (headed by Ruth E. Curry, of the United Church of Canada) and Bible scholars (including Luther A. Weigle and J. Carter Swaim) in which selections from the Revised Standard Version have been chosen and woven together. Illustrations are by Lynd Ward. The result is a beautiful and useful book.

Any parent or adult worker with children will be encouraged by the fact that the selections have been made on the basis of an unusually sound set of principles. The principles might be summarized in this way: The volume includes the whole sweep of the biblical story and message, emphasizing the historical and religious aspects of the Bible and pointing up the centrality of the gospel. Furthermore, the passages included are those that can have personal meaning for boys and girls, that can encourage the use of the Bible in devotions, that boys and girls can read for themselves without adult help, and that will stimulate the readers to go to the entire Bible itself for further reading.

There has been real need for such a book, not as a substitute for the Bible itself, but as an introduction to it. The existence of the Revised Standard Version makes it possible to use selections from the biblical text in this way. It would not have been possible to do so nearly as effectively with the King James version.

In the selections themselves one first encounters the idea of creation and then moves into the Old Testament in terms of the idea of covenant. The patriarchs, Moses, the period of judges, the period of kings and prophets, the captivity, and the return from exile, are all well represented. The essential realism of the Bible is preserved. The difficulties in presenting the prophets to boys and girls are overcome, as passages from the prophets are interestingly interspersed at the appropriate places, preserving and enhancing the real flavor of the encounter of the prophet with his contemporary situation. One might object to the passage from the Book of Ruth being treated as purely historical rather than as a postexilic tale, but this is a minor matter.

Passages from the poetry and wisdom literature of the Old Testament follow, leading to an unusually fine and representative set of Old Testament passages in which the anticipation of the redeemer is dealt with.

This leads directly to the New Testament which begins with the gospel story carefully woven together from the Synoptics. In this it is significant that Jesus is consistently presented as the Christ. His life and teachings, well represented, are set in the context of the incarnation. Tragedy, atonement and resurrection are movingly portrayed with the culmination of the gospel story coming in a section entitled, "The Meaning of Jesus' Life" in which passages from the first chapter of the Gospel of John are presented, ending with John 3:16.

The treatment of the early church is, of course, drawn from the Book of Acts. One is impressed with the way in which the message of the early church, its life, its trials, its spirit, and its leaders are vividly portrayed in the items selected. Even the essential conflict over the status of the gentiles in the church is included. Enhancing the picture that is given of the church are selections from the various epistles, both of Paul and others. Boys and girls will be able to see clearly not only the life and problems of the early church, but the way in which the church was held together through this type of communication.

Finally, in a fitting way, three passages from Revelation bring the book to a close: the note on the visionary himself, the vision of God's holiness, and the vision of the kingdom.

Bible Readings for Boys and Girls is truly a worthy addition, both to collections of biblical literature and collections of literature for children.

D. Campbell Wyckoff

Call to Istanbul, by Constance E. Padwick. Longmans Green and Co., New York, 1958. Pp. 209. 16s 6d.

This is a biography of Lyman MacCallum, one of the greatest of American missionaries to Turkey and the man most largely respon-

sible for the publication of the Bible in the New Turkish with the Roman script adopted by the government in 1928.

Here is the account of a life which covers the intensely interesting period during which Turkey became a modern state. The first article of the Constitution, which made Turkey a Moslem state, was abolished and the veil was removed from Turkish women by order of the government.

Lyman MacCallum was born at Erzerum, Turkey, of missionary parents and so was introduced as a child to both missionary work and the language. He grew up to have the deepest sort of love and respect for Turkish people of all classes. He was respected and loved in return by the people of Turkey of every religion and race.

He joined the forces of the Bible Society and when it was decided that there must be a revision of the old version of 1878 which was said to include too many Arabic and Persian words, Dr. F. W. MacCallum, father of Lyman, was selected to be in charge of the translation. It was finished in 1937, but the revision committee worked over it for several additional years. It was published under Lyman's direction and appeared in July of 1941. Even though it was war time, the new Scriptures sold in large quantities. Lyman continued as the Bible Society agent of the Northern section of Bible lands until January 15, 1955, when he "graduated into the world of light" to use his own phrase concerning the passing of his father.

Constance Padwick has written biographies of Henry Martyn and Temple Gairdener of Cairo. She has a very fine literary style and a long background of service in the Near East, which assure this book a place among the leading missionary biographies of recent years.

J. Christy Wilson

The Psalms as Christian Praise, by R.B.Y. Scott. Association Press, New York, 1958. Pp. 94. $1.25.

In some twenty-five titles the World Christian Books have covered a wide range of themes and have contributed much to the understanding of difficult and provocative issues in contemporary religious thinking. This recent study of the Psalms by Professor Scott, a distinguished Canadian scholar, presently the Danforth Professor of Religion at Princeton University, has added another helpful study guide to this growing series.

Those who know Dr. Scott's fresh and original treatment of the Old Testament prophets, *The Relevance of the Prophets*, could expect that his method with the Psalms would be marked by solid fruits of Biblical scholarship rather than the bare brambles of textual criticism. As the title suggests, his approach is different from the usual line and his discussions are developed in view of the place the Psalms have claimed in Christian witness and worship. In the course of five chapters he assists the reader, especially the layman, to reach a better understanding of what the Psalms are, of how they came to the Church from ancient Israel, and of the reasons by which they find such congeniality within the atmosphere of Christian tradition. Here we see the Psalms as poetry, hymns, prayers, but chiefly as lofty expressions of our common religious devotion and experience.

This is a useful introduction to the nature of the Psalms, and its worth far exceeds the price and size. Its value, however, would be much enhanced if in a future edition an index were added for ready reference.

Donald Macleod

What Is Evangelism?, by Douglas Webster. The Highway Press, 6 Salisbury Square, London, E.C. 4, 1959. Pp. 194. 5s.

Most books on evangelism are concerned with *who* (the vast unchurched population) or *how* (the methods and techniques), but here is to be found something different—a basic discussion of the subject itself. Douglas Webster, who is associated with the Church Missionary Society in Great Britain, and who is the author of six other volumes, including the excellent study of the Death of Jesus, *In Debt to Christ*, attempts to arrive at a clearer understanding of what evangelism really is. Although written primarily for an Anglican constituency, there is much here that will be of interest and profit to preach-

ers of all denominations. This is so, not merely because we share a common Gospel, but because the author's wide reading makes his thinking debtor to the best theological writing in the Protestant tradition of today.

The opening essay, "Evangelism Yesterday and Today," is not the usual survey of changing methods and comparative statistics, but a discussion of the context in which evangelism must take place and the theological and cultural issues that are involved. Here the author shows himself as a well-informed churchman and as a keen observer of the new missionary patterns that are taking shape at home and abroad. Nowhere does theory predominate. It is there but in real situations. Chapter II, "The Outsider," follows with a comprehensive description of the modern intellectual and industrial climate in which the masses live and move, and the challenge it creates for the Church and its evangelistic program. Chapter III, "New Testament Clues," is a discussion of early evangelism and is intended to show how its principles rather than its methods are useful today. Chapters IV and V, "Four Ways of Evangelism," name preaching, fellowship, witness, and service as the actual media of evangelism. A concluding chapter on "Conversion" is addressed more particularly to the Anglican community, but the points of view the author supports can be helpful to Christians of all faiths who are re-thinking the problems of baptism and conversion.

Some readers will be critical of the author's tendency to quote from many sources to the detriment of his own style, but those who know his other writings are aware of the fact that this is not typical. Most will appreciate Mr. Webster's attempt to give evangelism its proper theological orientation, his wide knowledge of contemporary religious and cultural trends, and his ecumenical diet of good reading among so many writers of denominations other than his own. Preachers will find many succinct and telling axioms in these pages and committees on evangelism can be more effective through making this book the basis for a refresher course.

DONALD MACLEOD

Preaching: The Art of Communication, by Leslie J. Tizard. Oxford University Press, New York, 1959. Pp. 106. $2.25.

Those who heard and knew the late Leslie J. Tizard, minister of Carrs Lane Congregational Church, Birmingham, will be grateful for this volume on preaching which was left unfinished when he was called away by death. In a well worded Foreword, Leslie E. Cooke says that readers "will find here evidence of that same gift of lucid interpretation which characterized all Mr. Tizard's speaking and writing and a convincing apologia for the preacher's calling in an age of highly developed techniques of communication. . . . For all of us this book is in very truth the word of 'a dying man to dying men,' which all preaching ought to be, and which for Mr. Tizard it always was."

This book consists of five thoughtful chapters. A sixth, on "The Preaching of Christian Ethics," though contemplated, was never written. In Chapter I, the writer raises the question of "What Preaching Is" and in reply he emphasizes very properly the element of proclamation which, he believes, must achieve "a personal encounter between God and the souls of the hearers" (p. 18). The true preacher must, therefore, "so put himself in the hands of God that God may bring about the personal encounter through him" (p. 19). Then follow two chapters, "The Personality of the Preacher," in which the writer's knowledge of pastoral psychology becomes evident. Here he discusses the indispensability of the call to preach which he describes as "the grip" of God on a man (p. 22). To fulfill the demands of this call, four qualifications are essential: intellectual and emotional integrity, love for men, a sense of authority, and self-acceptance. The effectiveness of these things can be frustrated, however, by the minister's perennial temptations—to crave for power, to love praise, to engage in self-display.

Chapter IV discusses a key matter—"The Art of Communication." Mr. Tizard writes with authority here and from years of pulpit and pastoral experience. He advises that the twentieth century preacher must have a sensitivity to the need of the pew; he must be disposed in a friendly manner to his people, and put them always at their ease in his company. Not only will the effective preacher get the attention of his congregation, but he

will also hold them by a deep-personal rapport, through faithful and thorough preparation of his sermons, and by appealing always to the whole of human nature—reason, emotion, conscience, and will. In a closing chapter, he deals with "Pastoral Preaching." The preacher must know his job as he moves among his people. This involves not only knowledge of human nature, but that which is able to point needy persons to a Power beyond themselves.

This is not a great book on Preaching, but it is sound, imaginative, and honest. It breathes an unusual sense of true consecration to the preaching ministry. If the busy preacher has time to read only one book on the art of his craft this year, let it be this one!

DONALD MACLEOD

Jacob's Ladder: The Meaning of Worship, by William Nicholls. John Knox Press, Richmond, Va., 1958. Pp. 72. $1.50.

This fourth study in the series, "Ecumenical Studies in Worship," ought to have been set at the beginning because it discusses a basic matter, namely, the meaning of worship. Mr. Nicholls, who is chaplain to Anglican Students at the University of Edinburgh, has written an able and thoughtful essay and maintains the excellence of scholarship which from the beginning has marked this useful series. He approaches worship from a theological point of view and delineates clearly that its meaning can be seen fully only when it is Christ-centered. He has read widely in and thought through carefully the various liturgical traditions and gives helpful suggestions and recipes for the unity of Christian worship. All churches therefore can learn something from this essay, not excepting the author's own denomination.

Naturally Mr. Nicholls writes out of his own Anglican background, and therefore we expect to sense a measure of bias in sympathy with his own tradition. Nevertheless, his treatment of the Free Churches could be more fair than it is. Extempore prayer is neither the hallmark nor *bête noire* of Free Church worship; neither is "unquestionably valid" sacraments the exclusive pride of the Anglican tradition. Although all of us are sensitive to the omissions and weaknesses of the diet of Free Church worship, yet no one of us can gainsay the record and influence of its preaching or the vitality it has produced in contrast to the harvest of empty churches inherited wherever highly liturgical emphases have been popular.

DONALD MACLEOD

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